

THE CHARITIES REVIEW.

SOCIAL EVILS AND THEIR CURE.

As it is difficult to define a "social class," so, too, it is not quite clear what constitutes a "social evil." Nothing can properly be so called, which is not harmful or dangerous to an organized community. The same act, the same condition, may be injurious or beneficial to an individual at one time and under certain circumstances, which, at another time or under other conditions, would be highly injurious. Poisons are sometimes medicines, and foods are sometimes poisons. This is equally true of communities. All depends upon the relation between the thing which acts and the thing acted upon, or, in other words, upon their mutual action and reaction. We may go farther, and say that no evil can properly be called a "social" evil, however fatal to the individual, unless it attacks the organization of society, and threatens its existence or its well-being.

• The analogy between society as an organized body, made up of members, each with a special function or special functions to fulfill in the social economy, and the organisms in the animal and vegetable kingdoms, is so obvious that literature, art, science, and religion have vied with each other in pressing it upon human attention. The life of the race is organic, and we describe it in terms borrowed from chemistry and biology. We speak of its elements and of their combination. We speak of social anatomy, social physiology, social pathology, and social therapeutics. These expressions are confessedly more or less metaphorical, but truth can often be best conveyed in metaphors.

It is, therefore, not unreasonable to assert that what is true of every organism must be true of the social organism. It must exhibit both normal and abnormal phenomena. As there are abortions, departures from the normal type, in the

vegetable kingdom, monstrosities among animals, and in medicine we distinguish sharply between physiological and pathological conditions and processes, so we must recognize, in the associated life of communities, and especially in the action of individual members of the community, much that can only be characterized as abnormal. If the abnormal is evil, it must also be characterized as evil.

The nature of evil, I repeat, eludes precise definition. But it does not consist in simple limitation. If that were so, the state of every finite being would be one to excite compassion. So would the state of an animal compared with that of a man, or of a plant compared with that of an animal.

Neither is the elimination from an organization of effete elements an evil. The condition of all life is decay of the parts consumed in action, which, in the language of physiology, is known as interstitial death. Death is not the evil that many, in the glow of health and youthful anticipation, or oppressed by the fear of an endless sleep or of a sleep disturbed by painful dreams, beyond the grave, imagine it to be. Death is as natural as life, and in itself it is no more to be dreaded, if indeed so much, since it is the end of responsibility and of care, burdens which weigh more heavily upon us as we advance in years, until, having arrived at the ripe maturity of old age, few sensible men are over reluctant to be relieved of them. But if death is not in itself an evil, why should disease or accident be so regarded?

It is doubtful whether anything truly normal can be classed as an evil. But what is normal? That is normal which is in conformity to the natural laws that govern the structural arrangement and functional activity of any being, whatever may be its place in the order of nature. On the hypothesis of the uniformity and universality of natural law, it might seem that there can technically be nothing abnormal, since all departures from any normal type, though contrary to what is usual, are also subject to law. But, from the human point of view, there appears to us at times to be a conflict between opposing laws or forces, one of which seems to us to be normally paramount to the other. When the force accounted by us to be superior to the other, either generally or in its relation to the type to be preserved, is effectually counteracted

by the action of a force whose activity we failed to foresee, and could not anticipate, and which we therefore denominate as inferior, the type is lost. The word abnormal then applied to the perverted type indicates a subjective impression, rather than an objective reality; its signification, whether it is employed to designate substances or phenomena, is restricted and conventional.

It must further be remembered that that which under normal conditions would be abnormal, may become normal, under abnormal conditions.

These observations are true throughout the entire realm of law—physical, biological, intellectual, moral, and spiritual; from all of which abundant and most interesting illustrations of their truth might be adduced.

The unusual and exceptional is not always abnormal. The laws of nature are elastic. In their action and reaction they not merely permit, but provide, an almost infinite variety in detail, from the observation of which much of the pleasure in living is derived. The unusual is always entertaining. The variation from the normal type, in order to merit the title of abnormal, must be so pronounced as to render its occurrence phenomenal, that is, surprising and difficult to explain and account for.

Nor is everything which is abnormal to be characterized as evil. It may be convenient or useful. In order that it may constitute an evil, it must interfere with the ordinary structural arrangements and functional activities of the organism in which it appears, in such a way and to such an extent as to obstruct the exercise of necessary functions, and so occasion loss or pain. Nothing is a social evil, however abnormal, which does not occasion pain or loss to the community.

Perhaps the remark just made will be more readily apprehended by the aid of a single illustration. Left-handedness is unusual, but it can scarcely be said to be abnormal, any more than the birth of twins would be, because the plan of nature insures the recurrence of these and other exceptions to her ordinary methods, at intervals not so rare as to excite our surprise, and with such mathematical regularity that they can be calculated in the form of percentages or averages, which do not vary beyond certain ascertained limits. But if a man is

born, as sometimes happens, with a complete inversion of his internal organs, so that his heart is on his right side, that is a phenomenon comparatively so rare as to justify the application of the term abnormal to it. Yet it is not an evil, because the individual thus affected suffers no pain from the inversion, nor is he unfitted by it for the performance of any of the functions of life. It might prove to be a peril to life, and therefore an evil, if he were to pass under the hands of a careless surgeon, ignorant of the peculiarity in his conformation and not sufficiently attentive to discover it in time. Finally, the birth of twins joined to each other in some form which renders their separation from each other impossible, is not only abnormal, but an evil, since it unfits them for the discharge of natural functions in a natural way, and is the occasion of much distress. It is not, however, a "social" evil.

Thus it appears that, in order to constitute an evil, there needs to be inaction or perverted activity on the part of some organ, resulting in pain or loss—an abnormal correlation of functions. The loss may be unattended with pain. Its subject may be unconscious of his loss, as often happens in case both of physical and of spiritual death. Evils are, perhaps, usually measured by the amount and extent of the suffering entailed by them; but really the suffering is often an indirect cause of diminution in loss, since pain, like an automatic alarm, is always a note of warning of impending peril, and were it absent, complete destruction might be the result.

It would, perhaps, be approximately accurate to say that evil is such a disturbance of the correlation between the parts and functions of an organism as to threaten the life of the organism, or seriously to interfere with the harmonious discharge of any function essential to organic health and activity.

This is a theme which would bear a good deal of elaboration, and it would reward it; but without delaying for that, it is more important to apply the definition which we have formulated to the question before us: What may properly be termed social evils?

To begin with the physical, everything is a social evil which impairs or threatens the public health. The assertion that the mental and moral life are higher than the physical, implies

that the physical is fundamental. Mentality depends upon a normal, healthy brain. The typical idiot is an imbecile, because his brain is abnormal; but the lunatic is an imbecile, because his brain is diseased. The imbecility of many members of the thriftless and the criminal classes suggests the thought that they, too, have brains badly nourished or enfeebled by excess. We find, in actual life, that physical degeneration is a common and fruitful source of moral deterioration. All social usages, regulations and instrumentalities deserve condemnation which tend to diminish the normal birth-rate or to exaggerate the normal death-rate; which reduce the quantity or injure the quality of the food supply; which breed disease or carry contagion; which fail to secure to every member of the community, without distinction of race or condition, all the essential conditions of a full, healthy, symmetrical physical existence and its prolongation to the natural limit of life. Such usages require to be fought, wherever they intrench themselves—in the market, the forum, the halls of legislation, the counting-room, the drawing-room, the pulpit, or the press; and that, regardless of the private interests which are behind them, or the protestations of their selfish or deceived apologists. All forms of preventible disease are social evils, especially when they assume the form of an epidemic. All needless and cruel exposure of children to conditions unfavorable to life is a social crime.

In a higher sphere, everything is a social evil, which hinders the advancement of knowledge and its general diffusion, or which tends to keep the community or any portion of it in ignorance of anything, the knowledge of which would, by emancipating, strengthening and informing the intellect, raise the standard of social intelligence and increase the rate of social progress.

A third group of social evils includes all conditions and practices which lower the moral tone of life. In this group we must place crime, together with vice; all the vices—intemperance, impurity, and all forms of undue self-indulgence, including much that is euphuistically entitled luxurious living. Ostentation, extravagance, waste, and thriftlessness fall under this head, whether on the part of the poor or of the rich.

These three groups of allied forces hostile to the elevation

and progress of the race are social evils, because they attack masses of men, give shape to social institutions, are the occasion of both loss and pain, which is not confined to individuals, but in which we all share, in proportion to the breadth and nobility of our social sympathies and aspirations. Above all, they strike at the organic life of society, embittering and poisoning it at its source; they impair the vitality of the community, and they paralyze or misdirect its useful activity.

There is a second principle of classification of social evils, according to the nature of the institutions upon which they constitute an indirect assault.

The primary social institution is the family. The controlling human relation is the relation between the sexes. Whatever disturbs the normal relation between them, and everything that impairs the strength and permanence of the family tie, is a social evil of the first rank. The family is the foundation of society. In the home, by means of conjugal love, parental authority, and filial reverence, the germs of social life are forever renewed, cultivated, and prepared. The insidious assault upon the sanctity of home life, which characterizes to some extent the age in which we live, assumes the form of an attack upon the marriage bond, or of a defense of immoral practices in wedded life, or of a movement for the emancipation of offspring from parental tyranny, or for the subversion of the sexes, under the delusive guise of a plea for their equality. This assault is masked, not open; it hides behind venerable names: science, liberty, law, progress. Its results are revealed in the divorce courts, in the diminishing percentage of marriages, in the decline of the birth-rate, and in the growth of licentious habits, emphasized by the increase in the number of public women. Its motive is pure selfishness, the love of luxury and of display, fostered by the increase of wealth, and perhaps also by diffusion of the democratic spirit. The true center of the social struggle of our times is the defense of marriage, and of all that this word implies.

Another institution which is the object of perpetual assault, is that of Government, or the State. It is assailed in its constitution by all who deny its authority, within its appropriate sphere. Such denial may be open and avowed, as when the

standard of theoretical anarchy is unfurled, and the doctrine proclaimed that every man ought to be a law to himself and to stand in need of no compulsory, extraneous control; a doctrine which is in form a half truth, but in its substance and application not only impracticable, but revolutionary. There are, however, few theoretical anarchists anywhere. They are for the most part more noisy than dangerous. Some of them are persons of exceptional purity of personal life. There would be little or no reason to fear them, were it not for the mysterious affinity between theoretical anarchy and certain groups of socialists, who see no open way to the reconstruction of society without a preliminary work of destruction, in which they avow themselves ready to unite, upon any favorable occasion, despite the polar antagonism between the belief that the social need of the hour is political consolidation and centralization, and the belief that it is decentralization and disintegration. Government is assailed, on the other hand, in its laws by a great variety of methods. For whatever measure of disrespect for law exists in this country (but the popular disregard for law is in my judgment grossly overestimated), our lawmakers are largely responsible, in consequence of their apparent fondness for impulsive, ignorant, impracticable, visionary legislation, and of their susceptibility to improper influences, not necessarily corrupt, but personal, local, ephemeral, partisan, and unworthy. I once heard a member of the Illinois lower house say openly, in the course of a legislative debate, that laws are like sausages; the less you know how they are made, the better you like them. The compromises and mutual reciprocity essential to joint action upon the part of any deliberative body of men, in the legislature or elsewhere, have a necessarily demoralizing tendency. So far as bribery of members of state legislatures or of municipal councils—by the agents of corporations or other great business interests—is in question, there is far less of it than some of the members desire; but the moral responsibility of the giver and receiver of a bribe seems to me to be ethically identical. Whether there is much or little of it, is a secret which will never be revealed. The character of legislation is one reason why certain laws upon the statute books are not better enforced; in the nature of things, they can not be. The other

reason is the incompetency, prejudice, and occasional venality of the officers charged with their execution, as well as their subserviency to party and to the voting element which holds the balance of power, commonly the worst element, especially in cities; the most ignorant element and the most debased. For the character of office-holders, the voters who elect them are partially responsible, inasmuch as some who ought to value the electoral franchise apparently despise it, while others submit to caucus and party dictation, or for some other reason seem to seek in the candidate for their suffrages any and every qualification except integrity and competency. Nevertheless, they ought not to be held to be wholly responsible, because it is often most difficult to find honest, competent men who will make the personal sacrifice involved in disinterested, patriotic office-holding. By all these methods, as well as by the delays of justice and the packing or purchase of juries, popular confidence in Government as an institution is weakened, and with it the ties which unite men to each other. The most pronounced expression of this lack of confidence, not amounting to actual rebellion, is lynch law, of which riots like those which break out spasmodically, in the course of the conflict between so-called capital and so-called labor, are an unrecognized variety.

This reminds me that another threatened social institution is the institution of property, which is assailed from two opposite directions at once. The voluntary pauper, of any social rank, is an enemy of property, because he is a leech upon society, who seeks to live at the expense of others without rendering an equivalent for what he receives. With him are to be classed all men, nominally workingmen, who are tainted with the same spirit, and whose secret wish is to bring about a division of property, from which they hope to gain that to which they are not in all honesty entitled. At the other social extreme we find the twin brother of these two in the man who would rob labor of its just dues by oppression and extortion, thus appropriating to himself what really belongs to others. The fortune of the one and the misfortune of the other are evils born of the same mother, whose name is Injustice. Honest poverty is no evil. The Gascon barber poet of Agen, when urged by a wine merchant of Toulouse to

go to Paris in order to profit by his talent, replied: "To sing of joyous poverty one must be joyful—and poor. I remain here in my home."

Many social evils are such only by comparison. Where is the dividing line which separates poverty from affluence? It is merely a mental horizon, which shifts with every change in the financial latitude and longitude of the observer. At what point does moderation in eating and drinking pass into excess? Ignorance is purely relative; the more we know, the more ignorant we appear to ourselves, and the greatest scholar is ignorant of much that is well known by his intellectual inferiors. Disease is not a fixed quantity; perfect health is comparatively rare. The moral quality of acts contrary to formal ethics or to statutory law—in other words, of vice and crime—varies, by way of aggravation or extenuation, with the motive, the circumstances, and the results of any such act.

This thought may be further developed by adding, to what has been said as to this point, the remark that characters, aptitudes, conditions, which are favorable to the production of a desired social result in a given community or at a given moment in its evolution, are unfavorable to the production of some equally desirable social result in another community or at some other stage of the evolution of the same community. The social evils of one generation were regarded as social advantages in a former generation, and the social ideals of the present generation will be condemned and scorned by generations to come. If it is true that *tempora mutantur et nos mutamur illis*, it is equally true that *nos mutamur et tempora mutantur nobis*. Good and bad times, good and bad situations, good and bad customs and laws, are all relative terms, subject to fluctuations in their definition with every social movement in time or space. The only unchanging relation is the relation between the creature and the Creator, or between the finite and the infinite.

Hence, of all known evils, sin is the most universal and the most persistent; and it is also the most fruitful of evil progeny. Of all things abnormal, sin is the most abnormal; of all pain and loss, the pain and loss occasioned by sin are the greatest. Its consequences are not merely ethical. Sin invades all worlds, and brings blight and disaster in its train—

poverty, disease, death, and all the rest. It assails individuals and it undermines social institutions. It assails the foundations of that mutual confidence and help upon which the framework of the social organism is builded. The sociology which ignores it, has no remedy to suggest for it, can give no promise or hope of deliverance from it, is shallow and unscientific, as well as irreligious. For sin, in the sense here attached to this word, is a factor in social evolution, which it is impossible for science to ignore, in the effort to solve the social problem, unless the fact of sin is denied or interpreted in terms of some other philosophic category.

The existence of social evils necessitates efforts for their suppression, or at least for the alleviation of their consequences. Every generation understands more or less explicitly its own problems. It instinctively recognizes as evil whatever hinders the progress of humanity in its own day. Its attempts to overcome these obstacles to progress may be organized or unorganized. They may be directed to individuals or against large or small groups of individuals forming "classes," as explained in a previous article. They are palliative, if they seek merely to prevent the results of wrong-doing; radical, if they aim at the extirpation of the causes responsible for the existence of a wrong. Palliative treatment is necessary and valuable, just as a physician may aid the restoration of a patient to health by relieving pain, even where it is not possible for him to reach the seat of the malady, which the recuperative powers of nature will dissipate in time, if the *vis medicatrix naturæ* is not neutralized by the nervous exhaustion consequent upon pain. The justification of palliative treatment is in the homely maxim that "half a loaf is better than no bread." But it is in its essence the treatment of symptoms, rather than of causes. Radical treatment is indicated, where the causes of an existing evil are known, and their operation can in any way be checked, even if not wholly prevented.

Apply this distinction, if you please, to the list of recognized social evils. To begin at the beginning, with physical malformation and disease, the custodial care of idiots and lunatics is pure palliation; the artificial development of idiots and the restoration of the insane to reason is a radical remedy, in its

relation to the individual, but merely palliative, in its relation to society; while the complete suppression of these two forms of misfortune, if it were within the resources of medical and social science, would be radical treatment in the sociological sense. Illustrations of this highest form of treatment of malignant disease, threatening entire communities, are found in the almost complete suppression of small-pox by means of vaccination, and in the diminution of the ravages of cholera and yellow fever by means of an effective quarantine. It has been thought that the spread of syphilis might be checked by the enforcement of a system of legal quarantine, but in that case the only radical measure is ethical, not medical.

The same threefold analysis of social remedies for individual and social evils may be noticed everywhere. It is the principle of the classification of social remedies, and determines their relative rank in comparison with each other.

Take the case of human ignorance, for example. The education and instruction of individual men and women, so far as it is carried in each person, is a radical remedy for the ignorance of the individual; but for the ignorance of communities, universal education is the only radical remedy. Since mankind is forever learning and never coming to a full knowledge of the truth, the highest service, however, to humanity is rendered by the advancement of science, through original observation, comparison, and deduction. As, therefore, we have hospitals and asylums for the insane, which fulfill different functions in the treatment of disease, so we have schools and universities, which fulfill different functions in the dissipation of the intellectual night which obscures the aggregate mental vision of the human race.

In dealing with the problem of pauperism, temporary and inadequate relief is pure palliation, from every point of view, that of the individual as well as of the community. Radical treatment, as regards the individual, is the removal of the individual cause of poverty, whether it is incapacity, indolence, or want of foresight and of self-control. If that cause is beyond our reach, the almshouse, or its equivalent in permanent outdoor relief, is the only alternative; but the almshouse is still nothing more than a palliation of suffering. It does not restore the pauper to his normal and natural condition of

5

independence. The radical extinction of pauperism, from the standpoint of social policy, is a very different matter. It can be secured only by universal employment, the readjustment of the wage scale, and the stoppage of all needless and unprofitable waste.

So with crime. Society, by incarcerating criminals, benefits itself, but not the prisoner. By the introduction into prisons of a reformatory discipline, it alleviates the suffering of all prisoners and succeeds in rehabilitating many. But, in order to put a stop to the increase of crime, the operation of the causes which tend to produce crime must be held in check.

Did space permit, this analysis might be shown to extend to the race question, the woman question, the labor question, and every other social question.

The causes of social evils are very complex, and some of them are very remote. They are to be sought not so much in individuals as in the constitution and condition of human society. Many of them reach beyond the present, back through the dead past. As Dr. Holmes has said, The patient can always be cured, but for his recovery it is sometimes necessary to begin a hundred years before he was born. Social evils sometimes sustain inter-causal relations between themselves; thus ignorance is a cause of crime, and disease is a cause of pauperism, while poverty is often the cause of intemperance. No individual can reconstruct humanity, nor can any number of men working together and animated by a common purpose. The evolution of social evils has been part of the evolution of history; they are the obverse side of the hammered plate which we call progress. The evolution of the appropriate and effectual antidotes will likewise require many generations. So far as the causes of social evils are in the individual, they are not the product of heredity alone or of environment alone; they are their joint product. So far as they lie outside the individual, they are partly physical, partly moral, partly social, partly political, partly economic, and in all these departments of general causation they are largely historic. They are more than social; they are racial and cosmical. For this reason their prevention can be but partial and fragmentary. No panacea for social ills exists, not even true religion.

It is, of course, most helpful to deal with proximate causes of evil, for their suppression, where this can be done. To sit down in idle despair and refuse to put in a blow for truth and righteousness, where one has the chance, would be to imitate the cat who wished to cross the river and waited upon the bank until the stream should run dry. It would be folly like that of the man, wise in his own conceit, who regretted that he had not been present at the creation, to suggest a few minor improvements. But the social Sangrados merit our rich contempt, who imagine that the secret of social reform has been confided to them, and who press their various nostrums upon the attention of the public, each warranted to cure every ill that afflicts humanity, this by operating upon the currency, and that upon land tenures or rents; this upon the ballot, that upon the manufacture and sale of ardent spirits, and the other upon the distribution of the profits of labor. We may concede that each of them is valuable in its place, at the proper time, under suitable conditions, without admitting that any one of them has the universal efficacy claimed for it by its inventor and advocates. It is good for what it will accomplish, and no more. The world will not be purged of sin and sorrow by legislation, nor by education, nor by declamation. The organization of a new society or the founding of a new institution has no inherent power to suppress a wrong or to change the conditions that give it birth. And yet every honest, earnest effort for the uplifting of humanity tells for good somewhere; if not at the point to which it is applied, at some other point; if not in the way that was anticipated, in some other way; if not now, hereafter. Nothing is lost.

We may now proceed to consider the question of the application of remedies to individuals and to classes. Is it better to attempt to renovate individuals by measures directed to the mass, or to renovate the mass by measures directed to individuals? This is the question which divides penologists into two opposing schools, of which one favors the congregate, but the other the separate, system of organization of penal and reformatory institutions. In a battle between two contending armies, soldiers fire at each other from a distance, aiming at the line, but not at individuals; nevertheless the victory depends upon the number of individuals killed.

wounded, and frightened on each side. But in recruiting an army, men are induced to enter the service one by one, and the number of individuals who volunteer or are drafted, determines the size of the army.

The war against social evils proceeds, after an analogous fashion, by both these methods, which are mutually complementary, and of which one or the other is employed, according to circumstances. The individual method begins with the individual, but its ultimate social aim is to transform whole classes, by the use of physical, intellectual, or moral agencies addressed to individuals. The congregate method begins with larger or smaller groups, but its success depends at last upon its application to individuals.

Generally speaking, if attention is confined to the individual, the individual method is the more radical and more effective as a preventive force. But, if regard is had to effect upon a large scale, resort to the congregate method is imperative, since that is the most radical and thoroughly preventive, in its relation to society as a whole. One of these methods resembles guerilla warfare, but the other is more like the operations in the field of an organized military force. By the one we attack social evils in detail; by the other in the mass.

Law, for instance, in its form is general, but in its application individual. The mandatory element in the statutes is addressed to every member of the body politic, but the penalty of disobedience is enforced against individuals, who are arrested and tried singly. Sanitary measures contemplate the destruction or exclusion of noxious germs in wide areas and the physical salvation of communities. The weapons of sanitary science are enforced cleanliness and quarantine, to which may be added, for certain diseases, inoculation, of which vaccination is a modified variety. These measures in the end affect individuals, but they are, for the most part, put in operation by wholesale, so to speak, and simultaneously applied to groups of individuals, as when all the school children in a city are vaccinated at once. When quarantine regulations are demanded for the preservation of the life and health of a nation, coöperation is essential; isolated quarantine stations, which do not form a complete cordon of protection against infection, are of no value whatever.

In the matter of education, its beginning is in the family, where the instruction given is purely individual. From motives of convenience and economy, children of different families are then collected together and taught in classes. The higher education given in colleges and universities could not be imparted to an equal number of individual students by private tutors. Yet every scholar at least reaches a stage of intellectual development when he must work alone at his specialty, or gain inspiration and additional light by individual contact with one who knows more about a given subject than himself.

A word remains to be said concerning the necessity of organization, as an aid to the suppression of social evils, or at least as a hindrance to their abnormal growth. I use the word abnormal because the utility of evil, or what we call evil in the economy of nature, must be recognized and admitted, in certain directions and within certain limits. If, as has been pointed out, there is an intercausal relation between evils, there is also a mutually destructive competition between them, as there is between opposing vices in the human soul, or between bacteria in the human body. Evil is essentially a negation, rather than anything positive, though it may appear to us to be so, in its more intense manifestations, just as it was for a time a matter of dispute whether, in physics, cold should be regarded as the negation of heat, or heat as the negation of cold. But, as in English grammar, two negatives are equivalent to an affirmative, so does one evil sometimes counteract the effect of another and different evil. Individuals often find their profit in national calamities; army contractors, for example, are enriched by war. On the other hand, the misfortunes of individuals are often a social blessing; to take but one illustration of many which might be cited, the blood of the martyrs is the seed of the church. Life is an equation of uncertain degree, in which the plus and minus quantities are in the aggregate equal to each other, and the solution of the problem is zero—either annihilation or reabsorption in the infinite.

Unless charitable and correctional work is to be reduced to a condition of philanthropic anarchy, antagonistic to all natural law, it will forever be carried on by associated effort; and, wherever there is any degree of association, there is some degree of

organization. No two persons can coöperate to any common end without one taking the lead and the other following, or without an agreed division of labor between the two, or without both such division and subordination, of which one is differentiation, the other integration; and progressive differentiation and integration are the two indispensable conditions of organic evolution. In combination with each other, they mean system, symmetry, economy of force, effective activity. Without organization, the forces which make for righteousness would exhibit in action the phenomenon entitled in mechanics "lost motion." The special advantage which righteousness has over unrighteousness in the world, is the harmony which exists between all truth and the contradiction involved in all falsehood, tending in the one instance to organization and to disorganization in the other.

Comparatively slight value, therefore, attaches to purely individual, impulsive, spasmodic, occasional effort in any branch of charitable and correctional work. The individual worker must be associated with other workers possessing the same sympathies, animated by the same motives, aiming at the same result, with himself. The scope of their joint activity must be limited, its methods regulated, the aggregate effect measured, and what has been accomplished requires to be constantly recompared with what remains to be done. There is no practical limit to the extent to which organization can be carried. Every working group constitutes a sub-group of a larger group, and these larger groups again unite to form yet larger groups. But for the highest possible efficiency, there needs to be between them all a thorough mutual understanding and coöperation. They can not afford to antagonize each other. The personal ambition and self-seeking which create jealousies and friction are as fatal to the success of public and private charity as they are to the triumphant advance of an army in the field.

The correlation of all social movements for the uplifting of humanity involves much which does not commonly pass under the name of charity. Charity is a word of vague outline, and different people attach different significations to it. Some, no doubt, mean by charity purely individual charity and would exclude organized charity. Others mean private charity, and

would exclude public charity. Some mean the relief of suffering only; others would extend it to include the relief of actual need. Some have primarily in view physical suffering and pecuniary need; others regard the removal of ignorance and the moral elevation of the degraded—educational and correctional work—as charitable also. Let us give this much abused term its highest, broadest, noblest meaning. It is the altruistic spirit in action; love at work for others. It is the will to do good as one has opportunity.

Now, good is not done exclusively or primarily or chiefly by giving. Giving often does harm. Good is done whenever and wherever the operation of the causes which generate social evils is hindered. The good done by ragged schools, sewing and cooking schools, free kindergartens, and the like, does not compare in amount or value to the community with that achieved by public schools maintained at state expense, or by private schools conducted for pay. The good done by relief associations and free employment bureaus does not compare with that done by manufacturers and railway corporations, who furnish work to millions of men at fair wages. City missions accomplish nothing, in comparison with the influence exerted by self-sustaining churches. The public school-teacher, the railway president, the stated pastor who receives a salary for his services, are as truly charitable, if they labor in the love of mankind, and far more useful in their day and generation, than they would be if they should leave their posts of respective duty to engage in some other work more obviously but not more really benevolent in its character.

The analysis of correlated efforts for the suppression of social evils must correspond to that of the evils themselves. The conflict with epidemic and zymotic diseases differs, in kind and in the qualifications demanded in those to whom its direction can safely be entrusted, from that with popular ignorance or with vice and crime.

It must also correspond to the varying powers and agencies at command of those by whom it is undertaken. The work of the state, which has inherent power to levy contributions upon private fortunes and to make laws which it can enforce by military compulsion, is not the work of the church, whose influence is purely moral and persuasive. Even within the

organization of the state, the relations of a legislator, of a judge, of a sheriff, and of a prison warden to crime and criminals are not identical. Similarly, the work of a private charitable association differs, according as it is institutional or non-institutional; as it gives or does not give relief; and according to the kind and amount of relief given.

These differences in the scope, special object, and particular methods of work for humanity are comparatively unimportant. It is of far higher consequence that they should be organized, in detail, and as a whole; that their relation to each other and to the general work should be clearly defined; that there should be order, system, subordination, coöperation in the grouping and in the activities of all the agencies having, in the last analysis, the same ulterior purpose; that there should be no wasted or misdirected effort; that there should be no individual or group of individuals left to perish for want of fraternal sympathy, counsel, and help.

In this grouping, the agencies which deal with the neglected and perishing bear the technical title of charities. It is greatly to be desired that they should be better organized, better equipped, better served, with adequate funds and competent men and women at their head; that they should be more closely united and more unselfishly interested in each other's work. But above and beyond this, the ideal organization which will contribute most largely to their efficiency is something far wider—namely, the conscious and living union of this special group with all the other groups to which it is affiliated by a common spirit and a common aim. It should have behind it the sympathy, support, and coöperation not only of church and state, but of the colleges as well. It appeals not only to the unselfish but to the selfish interests of mankind; to trade and commerce, to capital and labor, and most of all to parents, and to all who stand in a quasi parental relation to the young and the immature, without distinction of creed, class, or sex.

Springfield, Illinois.

FREDERICK HOWARD WINES.

COUNT RUMFORD AND HIS WORK AMONG THE POOR IN BAVARIA.

Living, as we do, in an age of discovery and of progress, we are apt to look back upon the last century as hardly more than mediæval in its scientific attainments. This is especially true in that branch of inquiry called social science. We read of past abuses in the treatment of the poor, both in this country and in Europe, and we are apt to think that it was reserved for this last half of the nineteenth century to introduce charity organization, workingmen's institutes, and poor-law reform. In this we are, however, mistaken; for the great pioneer of the movement was one Benjamin Thompson, who was born in the little town of Woburn, Massachusetts, near Boston, in the year 1753. He seems to have had the genius of intuition, which led him at once to wise results, attained by most people only after long years of conscientious research and experiment.

His career was, perhaps, more varied than that of any other American, although it is under his Bavarian title of Count Rumford that he is best known to the world. The son of a farmer in moderate circumstances, he received his elementary training in a neighboring village, and was apprenticed at the age of thirteen to a merchant. He seems at this age to have taken far more interest in music, drawing, mathematics, astronomy, and natural science, than in his trade. At the age of fourteen he delineated and calculated an eclipse of the sun. Like Sir Humphry Davy, he had been called "indolent" in his school days, but then, and throughout his life, it was in the Italian and not in the English meaning of the word. With the Italians, to follow your *indole* is to follow your own bent in life; and certainly no one pursued his own individual tastes more than Count Rumford, but it was with the greatest energy and perseverance; not with any tendency to sloth or indifference. When he was eighteen years old he began the study of

medicine, and the next year he walked sixteen miles daily to attend lectures on natural philosophy at Harvard College. Soon after this, he taught school in Rumford, now Concord, New Hampshire; and, at the age of nineteen, he there met and married a Mrs. Rolfe. Eleven years later, when he was ennobled in Bavaria, he took his title from that place. He was a fine-looking youth, nearly six feet in height, and Governor Wentworth admired his physical and intellectual qualities so much that he gave him a commission as major in one of the New Hampshire regiments. Very naturally, this promotion of a youth of nineteen over the heads of veterans provoked jealousy. Partly as a friend of Wentworth, and partly on account of his own opinions, he was suspected of Tory proclivities, and not being, indeed, in sympathy with the movement for American Independence, he went to England at the beginning of the Revolutionary War. Lord George Germain gave him a position in the Colonial Office. Thompson afterward raised a regiment known as "The King's American Dragoons," commanded by him as lieutenant-colonel in America when the British was the losing side, and in 1783 he returned to England. Here ended the American chapter of Thompson's life, with one remarkable exception. In 1799, when it was decided to form a military academy at West Point, the superintendence of it was offered to Rumford, with the title of "Inspector-General of the Artillery of the United States." This honor he declined, having other plans; but the offer shows with what a different spirit he would have then been welcomed in America, from that which fifteen years before had necessitated his rather sudden departure from his native land.

After the Revolutionary War, Thompson did not remain long in England, because he there found little opportunity for activity. In the autumn of 1783 he arrived at Strasburg, and was seen on horseback by Prince Maximilian of Deux Ponts, nephew of the Elector of Bavaria, who was so impressed by his conversation that he gave him letters to his uncle in Munich. It is rather curious, that two of the turning-points in Rumford's life should have been caused by the fine appearance he made on horseback—the first before Governor Wentworth at Dover, N. H., and the second before the Bavarian Prince.

Important as had been his position in the British Army, it was the work done by him in Bavaria that has made him world-renowned. Leopold, the Elector of Bavaria, saw his immense capabilities of useful service, and he offered him a position, half military, half civil, as colonel of a regiment and general *aide-de-camp* to the Elector. He had to go to England to ask permission to accept this position, and while there he was knighted by King George. Somewhat later, the Elector conferred on him the title of "Count of the Holy Roman Empire."

In Bavaria, Thompson became proficient in French and German, and, holding the positions of Minister of War, Minister of Police, and Chamberlain to the Elector, he had every opportunity of giving his best services to the country. In his own words, he introduced "a new system of order, discipline, and economy among the troops." In order that the large military force should do the least harm to the country, and might benefit it even in times of peace, he found it necessary to make soldiers of citizens, and citizens of soldiers. Since this was the beginning of his work among the poor, so remarkable in its success, and so instructive in its example, it seems well to dwell upon it somewhat at length. It is from Rumford's own description of this work that we take the following account: The soldiers were made to feel that military service was a profession worth entering. Their pay was increased—their clothing and their quarters greatly improved—schools were established for them and their children—obsolete and unnecessary restrictions were abolished, and, above all, they were encouraged to work when off duty, and were paid for such work. They were employed in making and repairing highways, draining marshes, repairing banks of rivers, etc., undertakings most useful to the public. They were also allowed to work for hire in garrison towns. When a soldier was a native of the country where his regiment was quartered, he was encouraged to go back to his home on furlough, "from one annual exercise to another," which meant that he could, under these circumstances, live at home ten and a half months in each year, marry and bring up a family, cultivate his land, and yet be at the immediate summons of his officer in case of war. This not only made service in the army far less irksome,

but it was of the greatest possible advantage to the country, where laborers were scarce, and agriculture was in many places very much neglected. Improvements which the soldiers learned in garrison they would introduce at home; and, partly as an object lesson, partly as a useful occupation, each of them was given a garden plot, to be his very own while he remained a soldier, and as long (a most useful proviso) as he kept it neat and in cultivation. Seeds and fertilizers were given them, and, in order that they might enjoy the early vegetables, each company was furnished with a hot-bed. The officers were ordered to give all possible encouragement to the men in this work, but were forbidden, under heavy penalty, to take any part of the produce, even as a present. Rumford was convinced that the potato, then almost unknown in Bavaria, would be of great use in the country, and it was largely with a view to its introduction that these military gardens were established. The soldiers soon appreciated the new vegetable, and seldom returned to their homes without some potatoes, as well as other garden seeds, to plant. Thus Rumford studied all the little details that were necessary for success, and, after five years of this work, he writes that the success of these gardens was much greater and more important than he could have expected.

The next problem which Rumford sought to solve was the same which confronts us nowadays—how to transform beggars and tramps into self-supporting, law-abiding citizens. In Bavaria, beggars abounded. They not only begged, but they extorted and stole from those whom they considered their lawful prey. Laws against them existed, as in most civilized communities, but the beggars were a law unto themselves. In the large towns each one had his own district, "in the possession of which it was not thought lawful to disturb him," and vacancies caused by deaths, removals or promotion were filled by rule. Marriages among these people were not uncommon, and the children were bred in the pursuits of the parents. These details are given to show the enormous difficulties which Rumford had to encounter in his crusade.

His first step was to station four cavalry regiments in Bavaria and the surrounding provinces, and by dividing these regiments into small parties, the whole country was daily

patrolled. The next step was to secure a large fund, so that the poor, who by reason of age or infirmity were unable to support themselves, might be provided for; but so many plans had been unsuccessfully tried at other times, and by other people, that Rumford decided to first prove the wisdom of his plan by its success, and then to ask the citizens of Munich to aid in its support. New Year's Day, 1790, was chosen for the beginning of the work, because on this festival the beggars had been accustomed to receive alms, and they would all be sure to be on the streets. Early in the morning, the officers of three regiments were stationed in different streets, and Rumford himself, with the field officers and chief magistrates, started out. The description of the first arrest must be given in Rumford's own words: "We were hardly got into the street, when we were accosted by a beggar who asked us for alms. I went up to him, and, laying my hand gently upon his shoulder, told him that from thenceforward begging would not be permitted in Munich; that if he really stood in need of assistance (which would be immediately inquired into), the necessary assistance should certainly be given him, but that beggary was forbidden; and, if he was detected in it again, he would be severely punished. I then delivered him over to an orderly sergeant." Having arrested the first beggar with his own hands, he requested the officers and magistrates to follow his example, and to persuade others to do the same. These gentlemen consented. They dispersed to the different parts of the town, and, with the aid of the military, did their work so effectively that in less than one hour not a beggar was to be found upon the streets. Those arrested were taken to the town hall, and their names and addresses taken, after which they were dismissed and told to return the next day to the new "military workhouse," where warm rooms, a good dinner, and work for those who could perform it would be provided. A committee would be immediately formed to investigate their circumstances, and relief would be given to those unable to work. Money was collected from all classes of the community for the relief, by employment and alms, of the indigent. Rumford reversed the old maxim, and tried to make his former beggars happy, in order that they might become good; but it was not the happiness

of sloth and laziness which they were allowed to enjoy. The new military workhouse, to which these men, women and children were brought, was "large and commodious, and fitted up in the neatest and most comfortable manner." It was well warmed in winter, a good dinner was daily provided gratis, work was provided (with instruction in it if necessary), and payment was made in money for all work performed. The work was piece-work, and those who earned the most during the week received additional rewards on Saturday evening, so that there was every inducement for steady performance of the work provided. The whole theory of the place was to put into the lives of these people something both good and attractive, in place of the evil which they had before practised, and to lead them to prefer the good. The work provided was of various kinds; and, as the people were mostly unskilled and very awkward, the majority were set to spinning hemp. They were well paid, even for their unskilled results; but as soon as they became more proficient they were set to spinning wool, which was used in the manufacture of clothing for the army, so that this industry became really profitable to the institution. The old men were taught to card wool, the old women to spool yarn, the children to knit and sew. The workhouse became a veritable hive of industry. Even the little children, too weak to work, were paid three kreutzers a day for sitting quietly by, while the other children worked. This last does not sound in accord with the modern Froebel idea of education, but it accomplished the result of making these small ragamuffins really anxious to work with the other children. The institution was called the military workhouse because it was a manufactory for clothing the army, and it was under the control of the council of war. Its affairs had to be administered with military exactness. Rumford spared no pains in this regard, and its success, financially as well as philanthropically, demonstrates his business ability. Notwithstanding the great disadvantage of starting with so large a number of absolutely untrained work-people, it soon became self-supporting. The net profits in the first six years (salaries, wages and repairs deducted) amounted to 100,000 florins, or about \$40,000; and during this period the business had so increased that the amount of orders executed was not much short of half a million florins, or \$200,000.

Fontenelle tells of a savant who, by his scientific experiments in fasting, seemed to be qualifying himself for a seat both in Heaven and in the Academy; but Cuvier thinks that Rumford had a better right to such a compliment. With Rumford, it has been said that science and charity went hand-in-hand. Given his house of industry, his next problem was to run it both well and economically. As we have before said, dinner was furnished daily to those employed. He tried various experiments in the direction of providing the greatest amount of nutrition at a low cost. He found, as the result of his experiments, that "the cheapest, most savory, and most nourishing food that could be provided was a soup composed of pearl barley, peas, potatoes, cuttings of fine wheaten bread, vinegar, salt, and water, in certain proportions." The cost of such a dinner, including the cost of fuel, wages for five servants, repairs of kitchen, etc., when provided for 1,200 people, amounted to about \$6.87, or about five mills for each person. Economy in fuel was one great reduction in expense, and Rumford gives detailed advice on this subject. The cooking should be very slow. If possible, the soup should be always boiling hot, but never actually boil. He says that those who know that five times as much heat is required to send off in steam any given quantity of water already boiling hot, as would be necessary to heat the same quantity of ice-cold water to the boiling point, will see the enormous waste of heat (and consequently of fuel) which in all cases must result from violent boiling in culinary processes. This is but one example among many of his experiments in economical cooking. He studied the bills of fare at the mess-rooms of the Bavarian soldiery, and found that, though their expenditure was very small per capita, it was, nevertheless, much greater than that at the military workhouse. The difference was largely caused by the amount of fuel used. Rumford thought it the duty of those who travel to bring helpful ideas to those at home. Following this out, he shows that cheese is an important item in economy of food, in some countries; and also the use made in Italy of macaroni and polenta. He devotes a whole chapter, nearly thirty quarto pages, to Indian corn, describing the various ways in which it may be cooked. Nothing seems trivial to him that furthers his object, and he gives a detailed

account of how hasty pudding may be eaten with butter and sugar, by making an excavation in the middle of the plate and putting butter in it and a spoonful of brown sugar on top. The pudding is then eaten with a spoon, each mouthful being dipped in the sauce.

Rumford realized that beggars are not the only people who require to be helped by the public. He also aided those who, though industrious, were unable, through ill health or misfortune, to adequately support themselves and their families. These people were rigidly watched, to see that they did the amount of work that it was possible for them to do; and, this being found to have been done, an allowance was given them, to bring their income up to the amount necessary for independence. These allowances or alms were carefully distributed by a voluntary committee of responsible citizens. For greater convenience, the town of Munich was divided into sixteen districts, and every house, from the palace to the hovel, was numbered. Each district had a commissary, who was assisted by a priest, a physician, a surgeon, and an apothecary, all of whom gave their services without fee or reward. Every poor person in need of aid applied to the commissary, who visited him at once, and gave immediate assistance if it was needed, but if not, the case was referred to the general committee. The assistants were sent for, in case of illness or death. If the applicant needed work, he could find it at the military workhouse, or alms could be given him, if unable to work. These alms were given partly from public funds, but principally from the voluntary subscriptions of citizens, the whole city being canvassed for that purpose. Here we seem to have modern charity organization, and it may perhaps be interesting to the friends of the late Mr. John Glenn, of Baltimore, to know that this useful and beloved citizen, who did so much for the charities of that city, was a careful reader of Count Rumford's work on this subject.

It is, perhaps, the charitable work of Rumford which interests us most, but his energies were untiring in many directions. He founded a military academy in Bavaria. He undertook to improve the breed of horses and cattle. He reduced the evil of usury by advancing payments at the military pay office (a

low rate of interest being charged to defray necessary expenses). He started a foundry for cannon. He also made many investigations in pure science.

When Munich was threatened by the French and Austrians, the Elector fled from the city, and Rumford, as President of the Council of Regency, *generalissimo*, and head of the police, was left in command of the city. By his firmness and decision of character, he succeeded in driving the invaders from the country. The Elector showed his appreciation of his services to Bavaria by appointing him Plenipotentiary to the Court of St. James; but, as he was a British subject and had formerly held a confidential post in the Government, King George was not willing to receive him as ambassador of a foreign power, and the appointment was therefore not ratified. Rumford, however, went to England as a private gentleman. He had, in 1779, been elected Fellow of the Royal Society, and in 1800 he himself founded a new scientific society, called the "Royal Institute of Great Britain." He wished to make science and art, philosophers and workmen, co-operate in the improvement of agriculture, manufactures, commerce, and domestic comfort, especially in the use of fuel. He had rooms where models of all kinds of machinery were exhibited, and where scientific experiments were made. Rumford seems to have had discernment in discovering talent in young and unknown men, and we find the names of Humphry Davy and of Thomas Young on the faculty of the institute. The medals which bear his name were founded by him in England and America, to be awarded in recognition of new discoveries in fire, heat, light, and colors, and owing to the high standard maintained in their bestowal, they are still among the greatest honors bestowed on scientific men.

We cannot but think that Rumford, in common with other men of genius, had marked peculiarities, which made daily life with those about him not altogether easy. He had at the age of nineteen married a widow, and they had one child, a daughter. It was about three years after his marriage that he left America for England, and although his wife lived for seventeen years after this, it is not known whether he held any communication with her. After her death, his daughter, Sarah, came out to England and lived with her father for some years, both there and in Munich. The Elector made this

New England girl a countess of the Empire, with a pension of two hundred pounds a year. Notwithstanding this honor, she seems to have preferred America as a home, and returned there in 1799. Since the pension was given with the understanding that it might be used in any country, Rumford probably considered his daughter well provided for. He corresponded with her, and after he went to live in Paris, he wrote her of his marriage with Madame Lavoisier, widow of the famous chemist. At first, all went happily, but soon the constant round of entertainments given by his wife greatly annoyed Rumford; he found their sentiments and habits incompatible, and on the first anniversary of his marriage he wrote of his wife to his daughter, in these words: "Very likely she is as much disaffected towards me, as I am towards her. Little it matters with me, but I call her a female dragon—simply by that gentle name!" Things went on from bad to worse. Madame de Rumford would invite guests merely to vex him, as he thought, and once he locked the gates of the garden, so that the guests might not enter, and Madame in revenge poured boiling water on his flowers. This pleasant state of things went on for some time, owing to legal difficulties, their residence being owned in common. However, after three and a half years of married life, they separated; the last six months being described by him "as a purgatory sufficiently painful to do away with the sins of a thousand years." Rumford then went to live in a villa in Auteuil, and here he was joined by his daughter in 1811. In winter, his appearance in the streets of Paris occasioned some remark, as he dressed in white, because he knew that white radiated more heat than colors. He was tolerated in Paris by Napoleon, when it was found that he held little intercourse with the world, but employed his time chiefly in chess, billiards and landscape gardening. He was in delicate health for some time, and, after an illness of but three days, he died in 1814. The inscription on his tombstone, in the little cemetery in Auteuil, sums up his life work in a few words:

"Physicien célèbre, philanthrope éclairé, ses découvertes sur la lumière et la chaleur ont illustré son nom. Ses travaux pour améliorer le sort des pauvres le feront toujours chéri des amis de l'humanité."

Baltimore, Maryland.

ELIZABETH GILMAN.

CHILD LABOR.

The subject of child labor has not received, in this country, the systematic attention which its importance demands. The census deals with it in so arbitrary a manner as greatly to reduce the value of the figures given, since it counts boys as children to the age of sixteen, but girls only to the age of fifteen. Moreover, it is only since 1870 that the census has furnished statistics of child labor. The reports of the various state bureaus of labor statistics publish, from time to time, inconsecutive information, and even the reports of factory inspectors are usually so far from itemizing and analyzing their data, that legislators are not furnished with information upon which to frame comprehensive measures.

In Illinois, as elsewhere, there is this dearth of information. Although we have a state bureau of labor statistics, inspectors of mines, and inspectors of factories and workshops, all publishing regular reports, it is nevertheless impossible to state how many children under the age of sixteen, or under the age of fourteen, are at work for wages in Illinois. The Bureau of Labor prints no figures upon this subject, and the mine inspectors do not state the number of children found in the mines from year to year. The factory law covers only places in which manufacturing is carried on. Children in laundries, newspaper offices, and stores, and telegraph and messenger boys, bootblacks, peddlers, and newsboys, do not come under its provisions, and are, therefore, not included in the statements made by the inspectors of factories and workshops. The berry-picking children, who are said to number several thousand, every summer, in the height of the season, are an unascertained quantity, but they loom large in the eyes of rural legislators whenever it is proposed to prohibit outright the employment of young children throughout the state. Certain it is that the berry-pickers and the children working on truck-farms near the great cities are very numerous in the fruit season. These and the boys and girls at work in connection

with the production of pickles, catsups, fruit syrups, and preserves, are usually vaguely referred to as "engaged in horticulture." There is at present no basis for an estimate of their number.

As to children employed in manufacture, there are some ascertained facts published, year after year, in the reports of the factory inspectors. When this department was first created, a special effort was made so to arrange the daily records of inspections that it might become possible to say, with approximate certainty, from year to year, what relation the children under sixteen years bear to the whole number of persons employed in manufacture in Illinois. The following table shows the whole number of boys and girls found engaged in manufacture, in each year since 1893. It will be seen that their number has decreased; at first, relatively, and, in 1896, absolutely:

Children (Fourteen to Sixteen Years) Employed in Manufacture in Illinois.

Year.	Girls.	Boys.	Total.	Increase.	Decrease.
1893	2,251	4,205	6,456
1894	3,200	4,930	8,130	1,674
1895	3,727	4,897	8,624	494
1896	2,695	4,645	7,340	1,284

The percentage of children to total employes in 1893 was 8.5; in 1894 it was 6.2; in 1895 it was 4.5; in 1896 it was 3.7.

Every discussion of child labor hinges upon the proper minimum age of work for children; until this is settled, all is vague. There are several ways of dealing with the minimal age. One is to establish such a limit for all children in all occupations, and to require all children to attend school until this limit is reached. A second plan is to establish a limit, and to exempt such children as reach a specified standing in school before they reach the legal age of work. This is intended to stimulate school work. Such a provision is in force in England, as part of the compulsory education law and of the factory law. It has, however, serious defects as a practical working measure.

Worst of all is the Illinois method of getting along without any compulsory education law which can be enforced in the courts, and then classifying the various ages for work according to the nature of the occupation. This makes employers feel that one set may do that which is forbidden to another, a consciousness extremely irritating to such as wish to employ young children in some occupation in which their employment is forbidden.

The first point to be established is a uniform minimal age in all the states. We are very far from this to-day. In states which have no factory inspectors, the restrictions upon the employment of young children are merely paper restrictions. In the fifteen states in which there are factory inspectors, the legal age varies from twelve to fourteen years, and, in some of them, it is twelve for boys, and fourteen for girls. In some states the limit applies to manufacture only; in others to manufacture and commerce. In New York and Michigan it is reinforced by strenuous compulsory education provisions in force to the age of sixteen. Taking the country over, the most marked feature of this legislation is its lack of uniformity.

There is, in Illinois, no such reason for the employment of children under sixteen years of age as in some of the older manufacturing states, with highly developed textile industries. Work in Illinois has always been essentially men's work; and this remains true to-day, outside of the garment and paper-box factories and glassworks. Wood, metal and food industries predominate, and these are not likely to pass out of the hands of men.

When the relation of the children to the whole industry of the state is scrutinized, it becomes manifest that it is not the economic bearing of the employment of children which is of vital importance. Of 100,140 persons found at work in manufacture, in 1896, thirty-seven in each thousand were children. This 3.7 per cent of children would not seem likely to influence wages throughout the state; and, even in the industries in which their labor is most concentrated, it is not perceptible that their presence has any great effect upon the condition of trade.

Thus, in the garment trades, the children play an important part by reason of their great numbers. There were found in

the sweatshops of Chicago alone, in 1896, more than one thousand girls under sixteen years of age, or one child for every five men employed. In that year, more than one-sixth of all the children found at work in manufacture in the state were in these shops, and more than were found in any other branch of industry. The fact that there is no standard of wages, hours, or sanitary conditions in these shops, is not the result of the presence of the children; and it is doubtful whether the removal of every child would make any perceptible change in the lot of the adult employés. The presence of the children is the result of the underlying causes which give rise to such shops. The demoralization of the trade is the reason for the children's presence in it, not *vice versa*; and the removal of the children would merely make room for boys and girls over sixteen. The lack of intelligence and power of association of the sweaters' victims, their poverty and separation into feeble little groups of workers, would continue after all the children were gone. It is for the sake of the children themselves that they ought to be removed.

The same truth is illustrated by the experience of the glass-works. Within three years it was asserted, by the great glass companies at Alton, Streator, and East St. Louis, that, without the service of children under fourteen years of age, the glass-bottle industry of Illinois must be abandoned. The law was enforced, and the youngest children withdrawn. The companies have not only not gone out of business, they have thriven and grown; and the largest of them has replaced the youngest children by a readjustment of its "glory holes," enabling a smaller number of older lads to supplant the little fellows, and reducing the whole number very considerably. The present way of working is so much more economical that this company would hardly go back to the old way, even if the present restrictions were repealed. Yet this is a branch of industry in which even the trades-union men thought, within the space of three years, that the young children were indispensable.

In the publishing houses, the youngest girls have been replaced by folding machines. In a candy factory, a most ingenious machine has recently taken the place of twelve girls employed in dipping chocolate creams, doing their work not

only more cheaply and rapidly, but incomparably more cleanly, than the girls formerly did it. In the best dry goods stores, the pneumatic tube is slowly replacing the child. This process might be expedited, if the restrictions were extended to the children in mercantile occupations which already apply to the children in manufacture. The process of substituting machines for children seems to be hindered by the laxity of our legislation for the protection of the children; the cheapness and abundance of child labor in the market appears to retard the outlay for the improved plant which might supersede them.

It is to be expected that the effective restriction of employment of children under sixteen years of age will increase the use of automatic machinery rather than create any considerable demand for older employés. Where, however, older employés are called in to take the place of children, the conditions of the trade are usually such that the ensuing difference in wages paid is trivial. In other words, the economic advantage to the employés in the trade is less than has usually been assumed to be the case; while for employers, the additional outlay, if there is any, tends to take the form of an investment in machinery constituting a permanent improvement of the plant.

This fact does not seem to be recognized by employers, who still resist every attempt to restrict the employment of children.

For their own sakes, and ultimately for the good of the community, the children should be taken from their work and placed in manual training schools. Where they are, they are learning nothing of value to themselves or to the industrial community. In soap factories, for instance, large numbers of boys and girls wrap soap with fabulous speed. But after they have done this for six months, they are filled with disgust, not for this work only, but for all work. They have learned nothing, and they are suffering from exhaustion of body and loss of mental and moral stamina. In sweatshops, bakeshops, woodworking shops, laundries, cutleries, stamping works, and many other places, children not only suffer from this exhaustion and this revolt against all work, but are in danger of contracting consumption, by reason of their surroundings, just as they contract in other places other maladies, determined by the nature of the materials with which they work.

Besides the danger of disease and exhaustion, the employment of children involves extraordinary risk of accident. Most railway companies, steel companies, and many other concerns require parents to sign a release for every child employed, agreeing to bring no suit in case of injury to the child while at work.

Those who come into contact with young boys, either in reform schools or when they have been merely discharged by employers upon the general ground of dishonesty, are amazed at the reckless way in which lads are entrusted with money, not only in stores, where there is some supervision, but upon the street, on the way to buy stamps at the post-office or to make a deposit in bank. During the performance of these errands there is no possibility of supervision, and children unaccustomed to handling money are beset with temptations, to which many of them yield. The rehabilitation of a boy who has succumbed to this entirely unwarrantable temptation, is a matter of the greatest difficulty; and, for many a boy, the future is permanently darkened by this premature strain upon his childish moral fiber.

Boys in the telegraph and messenger service are exposed to a series of disadvantages, of which the absence of supervision while carrying messages is but one. Their work takes them to places of the existence of which other children are carefully kept in ignorance; and brings them into contact with people whose acquaintance can be only injurious. They work at night as often as by day; and their work develops neither brain nor muscle. They, too, are entrusted with money and other valuables, involving temptation not always successfully withstood.

The old idea that children acquire skill of hand or strength of character by work for wages has persisted, with strange tenacity, in the face of the facts. The growing mass of juvenile delinquency and of adult incompetents among the native born should have pointed, long ago, the moral that schools which fail to train the hand, and work which educates neither hand nor brain, are supplying a generation of men and women who must inevitably become burdens upon the community. We are strangely slow to adapt our theory of child life to facts in the lives of working class children. This slow-

ness is accounted for in part, perhaps, by the traditional belief of parents that the child at the age of confirmation is ready for work, irrespective of its mental and physical development. This is almost universal among immigrant families, and it often persists throughout the second generation.

From the point of view of the philanthropist, the twofold question which arises as to the effect of the prohibition of the employment of children under fourteen years of age is, first: How will this effect the family? And second: What would be the effect of such prohibition upon the morals and ultimate character of the children?

As to the family, the earnings of young children are never sufficient to make the difference between pauperism and self-dependence. Where the family depends upon the work of young children, it depends also upon help from public or private relief agencies or both. To withdraw the earnings of all the children under fourteen years of age, need therefore only increase, to some extent, the quantity of relief already received. If this were arranged in the form of scholarships for attendance at a manual training school, it might prove a boon for the whole future of the family so provided for, as well as for the child.

As to the moral effect upon the child of removing it from work, up to fourteen years of age, this depends upon the manner in which it is provided for in the interval. If we can arrange to abolish the growing body of incompetent men and women, by educating all the boys and girls into competence in manual training schools, we surely need not fear the moral effect upon the rising generation.

There are, however, collateral considerations which should not be lost sight of in this connection. Thus, where a child is withdrawn from work by such prohibition, another child, a shade older, may be employed in its place. Where this occurs in the same family, it is, of course, clear gain; for there is nothing more demoralizing than the present tendency to substitute young girls and boys in the family for the normal breadwinners, and younger brothers and sisters for older ones.

The remedy for the evil of child labor seems to lie in the growing enlightenment of the community in regard to the lasting social effects of early work and the value of school life

with manual training. Such enlightenment is everywhere followed by legislation, though the legislation thus far enacted is nowhere adequate. The best reinforcement of the child-labor law is always the compulsory school laws, supplemented by the introduction of manual training into the public schools. This process is, however, a slow one, while the injury to the children now prematurely at work is great and permanent.

Immediate improvement can be obtained in two ways, pending the enactment of farther legislation. Employers can give the preference to older boys and girls, refusing to employ any under fifteen or under sixteen years of age.

Charity workers, too, can do more than they have hitherto done, by getting scholarships to enable Tom and Jenny to keep on going to school from twelve to fourteen years of age, when their father has been killed at his work, and their mother has four younger children to care for. Heretofore, the more usual effort has been to get a place for Tom as a telegraph boy, and for Jenny as a cash-girl, for the sake of the immediate cash contribution to the family maintenance. If, afterwards, Tom ends as a reform school graduate, and Jenny as a consumptive, the cause is not sought in the erroneous theory of independence and self-respect which requires children to assume the burdens of adult life. No farmer ever puts his colts to plowing for their own benefit. If he is constrained by the exigency of his situation to require hard work of them, he expects them to suffer from it. Many charity workers, on the contrary, comfortably ignorant of the psychology of childhood and the physiology of nervous development, take infinite pains to find work for children from thirteen to fifteen years of age, conscientiously believing that the child's present self-respect and future habit of work are thereby promoted. So many working children are either half orphans or children of disabled fathers, that the opportunity of the charity worker in this connection is really a large and important one.

To sum up: we do not know how many children under sixteen years of age are employed for wages in the United States or in any one state. For several states there are approximate figures for those in manufacture and commerce together. In Illinois, where our data hold good for manufacture only, we find the children diminishing, first relatively

and then absolutely, in consequence of the rigid enforcement of the factory law; so that in 1896 there were but thirty-seven children in each thousand employés. The presence of children in manufacture seems to be of less importance, both to their fellow employés and to their employers, than it is usually assumed to be. The injurious effect of the work upon the children themselves can not, however, be too strongly stated; and the younger the child, the greater the probable damage, whether from the physical, the moral or the industrial point of view.

Hull House, Chicago.

FLORENCE KELLEY.

FRESH AIR CHARITY.

The birthplace of "fresh air charity," like that of Homer is the subject of rival claims. Switzerland, Germany, Denmark, as well as England and America, seek the honor of having fathered the philanthropy. In our own country several fresh air agencies claim precedence. The fact is of interest as showing the contemporaneous growth of the philanthropy on numerous soils.

Two things stand out conspicuously in the conduct of fresh air work abroad, especially in Germany and Switzerland. One is the close alliance maintained among the fresh air societies, illustrated in mutual conferences, interchange of reports, and the support, as in Berlin, of a central bureau of summer charities. A second feature is the affiliation of the work with the public schools. Rev. Harald Marthaler, who may be called the statistician of the Swiss societies, says of the vacation colonies: "Provision for poor children during vacations had been made, even before 1876. The significance of the movement which Rev. W. Bion instituted in Zurich consists, however, in this, that the provision for vacations from that time was brought into systematic and very close relation to the public schools, and conducted in strict adherence to pedagogical principles. For this reason, it has developed into a philanthropy in the true sense—a philanthropy which claims the interest of all instructors and hygienists, and is worthy of the most unselfish affection of all good people and deserving of the sacrifices which have been made in its behalf."

Two general conferences to discuss the problems connected with fresh air charity have been held in New York, one in 1888 and one in 1891. As an outcome of them, resolutions were passed emphasizing the need of systematic co-operation between the numerous fresh air agencies in the field. These resolutions have resulted, so far, in nothing.

In order to ascertain the extent, character and methods of fresh air work in the United States, I began, at the close of

the season of 1895, to gather information on the subject. A letter of inquiry was sent, in the name of the New York Association for Improving the Condition of the Poor, to all the general fresh air societies in the country, so far as their names could be ascertained.

Replies were received from twenty-five cities and towns, located in thirteen different states. Nowhere, however, does one find the work illustrated on so generous and varied a scale as in the city of New York. The reasons for this are plain. The character of our population, the great number of the foreign born among us, the prevalence of the tenement and the slum, have all emphasized the need of fresh air relief. There are in this city at least fourteen general fresh air agencies—that is, societies whose benefactions are not confined to a particular locality or constituency. There are, besides, some twenty societies which conduct their own fresh air homes, and which may be called parochial societies, since they confine their ministrations to a special clientele. The general societies alone, since their establishment, have provided over 4,000,000 days' outings. In addition to the day excursionists, 250,000 persons, mostly children, have been sent to the country or seashore for visits averaging eleven days each. These societies, in 1895, spent more than \$110,000 in this work. If we include eighteen parochial societies and three working girls' vacation societies, the total expenditure for the year was \$165,000. Nearly 500,000 days' outings were provided, distributed among 190,000 persons.

These figures take no account of a large amount of fresh air work done by private individuals, as well as that which is philanthropic rather than relief-giving, represented, for example, by the girls' friendly societies, homes for nurses, gentlewomen, and the like.

Every form of charitable work has its problems, and the summer charities are no exception to the rule. There is, for example, the question of entertainment. What form shall it take? What are the relative merits of the "day excursion" and the "country week" type of outing? For the latter, shall the private family be relied upon, or shall the children be colonized? The question is too large for any thorough discussion in this paper. New York City, in practice, favors the

colony or summer home. On the other hand, the *Country Week* of Boston, having tried both methods, puts itself on record in favor of the family or country farmhouse, as against the colony or institutional home. Mr. Parsons' *Tribune* fresh air work was originally a standing argument in favor of the private family and voluntary entertainment. But, if I mistake not, the *Tribune* and *Life* fresh air funds, under his experienced management, accomplish quite half their work to-day through the summer home or colony. In 1895, of the 8,021 beneficiaries reported by these two funds, more than 4,000 were so entertained. The founder of the work in Switzerland distinctly champions the vacation colony as against entertainment in private families.

We, in New York, have abundant reason to fear dealing with children in the mass. The institutionalized child we have always with us. Yet it is but fair to add that it is unsafe to argue, from the public institution for children, as conducted in New York, to the vacation colony. The cottage system, or its equivalent, is doubtless a happy compromise between the isolation of the private family, on the one hand, and the herding of children in huge caravansaries, on the other. The argument hinges upon the question of the increased expense involved in discriminating work. This introduces the whole problem, whether it is better to take fewer children and do more for them, or to distribute the bounty at our command among a larger number, giving fewer advantages to each one. To report the largest possible number of beneficiaries at the smallest per capita cost is not the final test of success in any form of philanthropic endeavor. Fresh air societies need grace to resist the temptation of big figures. Discrimination is quite as much the need of the hour in fresh air work as any attempt to swell the sum total of beneficiaries.

There are other problems to be considered, such as the matter of partial repayments by the parents of the children, the lack of which, in this country, is in marked contrast to the policy of the English societies. Does the free-handedness of this charity with us tend to pauperize the beneficiaries? But these and other questions must be passed over, in order to hasten to the final topic with which this paper will deal—that of duplication.

Duplication is of two sorts. We must distinguish between

the duplication which is wise and desirable and that which is harmful, both to the individual who receives and the society that gives. What is the line of demarcation? If all cases were equally meritorious, justice would call for an equal distribution of privileges. How deserving the claims of one as compared with another may be, will certainly be affected by the answer to the question whether the applicant has received other outings, and how many? The least deserving case will be the one whose own testimony on this point is least valuable. Some source of independent knowledge on the part of the societies themselves is necessary. Everybody feels quite sure that there is much harmful duplication, but he is just as positive that the fault lies with some other society, and not his own. Let me here give you the results of a canvass made in this city last fall. It is on a somewhat limited scale, but will serve to show the lack of co-ordination in this work.

A canvass of 200 families made last December under the direction of Mrs. Fullerton, superintendent of relief of the A. I. C. P., disclosed the following facts. It should be said that the families selected were those known to have received excursion tickets from the A. I. C. P., during the summer of 1896.

Members of 105 families went once, receiving 105 total days' excursions,									
"	"	46	"	"	2 times	"	92	"	"
"	"	14	"	"	3	"	42	"	"
"	"	7	"	"	4	"	28	"	"
"	"	8	"	"	5	"	40	"	"
"	"	6	"	"	6	"	36	"	"
"	"	14	"	"	8-40	"	200	"	"
<hr/>									
"	"	200	"	"		"	543	"	"

Average, 2.7 days' excursions per family.

Besides the day excursions, members of twenty-three of these 200 families received a vacation of a week or fortnight at a summer home. A total of twenty-eight weeks or 196 days was thus distributed. Add these to the excursion outings, and we have a total of 739 days, or an average of 3.6 days to each family. The misleading character of such an average appears from the fact that, according to the above figures, members of fourteen families received 200 of the total days' excursions; that is, seven per cent of the families received thirty-six per cent of the single day's outings.

These reports are based on the testimony of the persons receiving the outings. While the families interviewed would have reason to conceal the truth, they had no reason to exaggerate the facts.

Such facts as these serve to strengthen the conviction that the time is ripe for some form of practical co-operation in fresh air work. This feeling finds expression in the annual reports of the *Country Week*, of Boston; in the efforts put forth last summer, in Baltimore, to bring about systematic co-operation among the fresh air agencies of that city; as well as in the conferences of fresh air workers, in 1888 and 1891, in New York.

The managers of the *Country Week*, of Boston, report that they "find the field now divided with them by various other organizations and individuals engaged in this special form of benevolence. To prevent the confusion and difficulties arising from this multiplication of channels through which a country holiday may be obtained, the committee feels that it is necessary to establish closer relations and a clearer understanding between its members and their beneficiaries."

To meet a similar need in other cities, two plans have been proposed. In 1891, a letter was sent to the various fresh-air agencies in this city by Mr. Robert W. de Forest, in behalf of the Charity Organization Society, offering to receive and tabulate lists of the beneficiaries of the various societies, and thus to ascertain the extent of duplication between societies. There was no practical response to this suggestion. Some such plan, however, was tried in Baltimore last summer.

Miss Richmond, the secretary of the Baltimore C. O. S., writes:

"With regard to registration: the three homes have registered with us all summer, mailing lists to our central office, which were immediately indexed and returned, with all duplications marked. The expense has been very slight; we did not find it necessary to employ an extra clerk, because our work is less heavy in summer time, and the small expense of postage and stationery we were glad to bear ourselves. The three homes failed to show any great amount of duplication, although we discovered some at the beginning. I think that the mere fact of sending lists to us, and of having it known by

those who prepared the lists that they were to be sent, made them more careful."

Thus the Baltimore plan is essentially similar to that proposed by the conferences previously held in this city, under the auspices of the Charity Organization Society. May not the plan have failed here because it seemed to assume, somewhat after the manner of John Locke in his treatment of civil government, that fresh air societies were in "a state of nature" for want of a common umpire, and the Charity Organization Society seemed, with the very best of intentions, of course, to propose itself as that umpire?

In a city as large as New York, would it not be better, since each society is naturally jealous of its own independence, to form a council of fresh air charities, to consist of delegates from each of the general fresh air societies of the city? Let this representative body arrange for a central bureau of registration, where each society may file lists of its beneficiaries (in advance, if possible), giving name and address, the place to be visited, and the number of days' outings to be given.

Let such a catalogue of names and addresses be accessible, not only to the general fresh air societies, but to the churches and other organizations engaged in the philanthropy.

How should the expenses of the central bureau be met? Let them be apportioned among the general societies, on the basis of the number of beneficiaries for the preceding year, or in such other way as the council shall decide. Office rent and clerk hire for the summer season would not seriously tax the resources of the societies.

Doubtless, objections will be offered to the plan. For example:

1. Loss of independence on the part of the individual society. This could not occur, however, since the central council would have no legislative control over the several fresh air agencies. A society would still be at liberty to send whom it will, judging each case on its own merits.

2. Another objection is that it would fail to distinguish the two classes of societies—those which furnish hospital treatment, where the question of duplication cannot enter, so long as sickness exists; and those societies whose work is recreational rather than recuperative—St. John's Guild, for example, on

the one hand, and the *Tribune* Fresh Air Fund on the other. As a matter of fact, the term "ailing" is one capable of a wide interpretation in fresh air charity, and the line of separation between the societies on this score is almost a vanishing one. Who of us, for instance, is not sufficiently "ailing" in the summer to require as long a vacation as it is possible to secure?

3. Another may object that the plan proposes to burden a beautiful charity with a lot of red tape. This raises the question of method in benevolent enterprises. Is this charity an exception to the general rules of organized relief work? Should fresh air charity be dispensed on the plan of the free soup kitchen?

4. The expense, it is said, would be too great. On the contrary, such co-operation ought in time to be a source of economy, by placing at the disposal of all the societies knowledge of the relation of a given society to a particular beneficiary. But, granting that there would be an increased per capita cost, the question remains, would the advantages of the plan warrant such expenditure?

What are some of these advantages?

1. More accurate information as to the number of individual cases reached. Of the days' outings given in any single year, no one knows how many individuals are helped. We can only guess at the number. Of the 140,000 day excursionists of 1895, were there 20,000 individuals or 75,000? Does it matter? On the free-soup plan, No! But if fresh air charity is to be taken seriously, and treated like other forms of assistance, accurate statistics are not refinements of the schools.

2. Such registration would protect each society from imposition, since reference to the index of names at the central bureau would show at once whether the applicant has had other outings during the season.

3. Such a plan might be expected to enable the societies, by excluding professional repeaters, to reach a class of deserving persons, who now refuse to enter into rivalry with their neighbors for fresh air privileges.

4. The knowledge that such lists are available must tend to reduce any competition among those who select the children and recommend them to the various societies. It is quite

possible for teachers and missionaries to push the claims of a favorite child in several directions at once, to the exclusion of equally deserving cases without a friend at court. The managers of fresh air charities would have at their command, through the records of the central bureau, data enabling them to arrive at an independent and a just decision in each case.

5. Irresponsible fresh air agencies might in time be driven from the field by the very force of public opinion, which, when accurately informed as to the relative merits of the work, might be expected to discriminate between a well-organized fresh air society and an agency which is without means to administer properly such a charity, and whose motives for attempting it are more than questionable.

6. Finally, and most important of all, such efforts at co-operation would doubtless produce greater comity between the various societies in the field, and periodic interchange of views regarding the numerous problems connected with the work, only two or three of which have I been able to bring within the limits of this paper.

New York City.

WALTER S. UFFORD.

THE INVALID AID SOCIETY.

Consumption is a cruel infliction. It has been estimated that it destroys, in the United States alone, 100,000 persons annually. In many cases of spinal deformities and diseased joints, deposits of tubercle are found. These are attributed by pathologists to a taint identical with that of pulmonary consumption, and its prevalence is regarded as significant of widespread degeneration of the human race.

Press and people shudder at a single instance of leprosy reported from either of our large cities; yet tuberculous infection is more prompt, more probable, more infectious; and, when established, its progress is quite as rapid as that of leprosy.

No modern epidemic or plague insists upon such a death-roll as that of consumption. As if to construct an effective petition for mercy, not the number alone, but the quality of its victims appeals to our sympathies; it is from our toilers, from the alert, the sensitive and the highly organized, that they are gathered.

Since the failure of Dr. Koch's experiment, confession has seemed "good for the souls" of the doctors, and the medical profession now generally admits the incurability of phthisical disease. As to this there seems practically to be but little difference of opinion. The Sanitary Commission in the city of New York regards consumption as so infectious that the municipal Board of Health has been urged to place its subjects under rigid surveillance, with isolation of the sick. At Washington, similar action has been officially demanded of the National Board of Health.

Modern medical science has demonstrated the necessity for separating and isolating consumptives; but isolation at home means slow death. For the poorer classes, public shelter and support are insufficient; refused at the hospitals, there is room for very few patients in the special establishments thus far provided, and their fate, wherever they may be received, is

pitiful. Such as gain admission to homes for incurables perish in sad plight, huddled together, and breathing their own poisonous exhalations. The same sorrowful history attaches to most of the inmates of consumptives' homes, where persons but slightly diseased are brought in contact with others in stages far advanced. Not only the material influence of contagious germs, but the mental life in such an establishment is harmful, and it calls for careful study. Where ailments are omnipresent, and health is seldom seen, where coughs, their variety and iteration, form a horrid topic of comparison, disease naturally becomes the sad standard of the place,

"No casual mistress, but a wife."

The language of disease ("microbes," "pneumonia," "night-sweats," etc.), is here the common vocabulary, supplying morbid thought for miserable discussion, sorrowful musing, and feverish dreams. Thus thought feeds upon disease, and is poisoned by it. When health surrounds us, as a charming standard, imitative human nature attempts to live up to it; it lives down to a standard of disease. Meanwhile, in this depressed mental and spiritual state, the merciless poison attacks its subject with almost irresistible force.

Thus, "homes for consumptives," in northern towns, where the inmates are expected to die "comfortably," are seen to be at best but a necessary evil. The outlook is dark, unless public and private charity can be led to provide the means for removal of the sufferers and their support in restorative climates.

In 1892, Rev. Edward Everett Hale, whose interest had been awakened in this question by a western physician, finding in its humanitarian design a fitting counterpart to his general scheme of colonization, joined Mrs. Livermore, Mr. Hezekiah Butterworth and others, in organizing an "Invalid Aid Society." It was a noble and philanthropic undertaking, and its initial work has met with a degree of success almost unexpected by its founders. This society (now incorporated) has collected and verified the evidence presented to it by expert practising physicians, regarding the sections of this country into which it is desirable that consumptives should be transported. About 200 invalids have already been removed to

favorable localities, and several of them have fully recovered their health.

It has long been observed that consumption does not flourish in certain specified localities. Medical science has acted the part of a willing handmaid to practical experience in the effort to identify these localities, and it is now declared that the bacteria of this disease are not found in the dwellings, garments, tissues and secretions of those who breathe the rarefied and aseptic atmosphere of certain high lands, notably in Mexico, New Mexico, Southern Colorado, Arizona, the upland Carolinas and Texas. Here the absence of humidity is an important favorable factor, while, dynamically or through subtle transmutations of electrical forces—above all, through the benison of endless sunlight—power and health return to men and women who had fancied themselves almost beyond hope.

In the investigation of this subject, the corps of the Invalid Aid Society has accumulated important data, which it has taken pains to verify. The society is influenced in its choice of localities by the advice of Professor Denison, the accomplished meteorologist, whose climatic charts are accepted authority. These climatic maps represent in a most intelligible and graphic way the relative humidity, altitude, temperature, force of the wind, etc., in all parts of the country at each season of the year. Any observant person, by balancing these factors, can easily estimate the general quality of the climate at a given place. Distribution of these maps has, aided by Professor Denison's generosity, become an important part of the society's work.

No patients are sent South, except in the early stages of the disease, when recoveries are regarded as almost certain to take place.

It is proposed to establish at various points small colonies or sanitariums of tents or isolated houses—a hospital system which has been successful in Belgium and in army practice; for it is felt that in a favorable climate, where a cure is expected, a so-called sanitarium for consumptives in a large single building is an unnecessary evil, and that it should become a thing of the past.

For most of the invalids deported, homes have been found

by means of a system of correspondence. An arrangement was made some years ago by which a reliable person (usually the clergyman in each chosen town or hamlet), interests himself to engage in private families board suited to the patient at a moderate cost. Many plans have been considered for colonization, communistic life, irrigating and tilling the rich soil (now unproductive), some of which may enter into the future of an undertaking broadly conceived and wisely executed. A well-conducted college at Las Cruces, New Mexico, is available for the practical training of nurses for consumptive patients. And happy instances have already occurred in which a prosperous business or an honorable professional life has superseded illness and dependency at home.

Land is offered by President Diaz in Mexico and by land holders in several favored neighborhoods.

The property known as the "Moses Lyman Estate" has been donated to the use of this society. There have been other noticeable donations, and the annual memberships are gradually increasing in number. Petitions praying for the use or possession of Government lands and for freer colonization bear many notable signatures. A journal, descriptive of climates and publishing details of the general work, is published monthly. But the society needs more means in order to pursue a larger work.

Boston, Massachusetts.

C. F. NICHOLS.

THE TUSKEGEE NEGRO CONFERENCE.

The sixth annual negro conference at Tuskegee, Alabama, was held on the 24th of February. This conference is the school of the masses. An old farmer, unable to read or write, said: "I goes to school one day in de year, and dat is to-day." There were 1,000 persons present, representing every southern state. Many of the farmers are also teachers and preachers, and a good many combine all three avocations. With the masses came many of the most noted educators of the South and a large sprinkling of interested friends from the North.

Mr. Booker Washington, in calling the meeting to order, said: "I wish to call attention to the original purpose of these conferences. They were designed for the rank and file of the people, with the view of finding out such troubles as are within our own power to remedy. We can remedy our industrial condition; we can lengthen our school term, with money and labor; we can have a higher order of religion and better morals; we can acquire property. I hope each one has come to get something to carry back with him. The conference will not amount to much if you simply consider yourself alone. You must carry into your own community the help you get here. Lay hold of something that will help you, and then use it to help somebody else. We want to see evidence of the value of these meetings in every community. I hope you will all speak out. We want to know the truth, whatever it may be. Do not exaggerate. If things are bad, say so; if good, say so. No one has been asked to prepare any speech. Speak simply, as if at your own fireside or in the presence of only two or three."

Mr. Washington has always contended that the African race has in it great power of self-help, if only the way is pointed out. There was a steady stream of testimony for eight hours, from the people themselves, as to their peculiar conditions. Mr. Washington simply saw that, as far as possible, every one had a chance.

A few samples may give an idea of the whole. Mr. R. L. Smith, of Oakland, Texas, a young man with only one arm, a school teacher, practical farmer, and member of the state legislature, said: "About five years ago I began to look into the condition of my people. I found them making good crops, from one and a half to two bales of cotton per acre, but their homes were small and the influences surrounding them bad. In 1892 I started a society called the "Village Improvement Society." We have fifty-six members in a village of 200 people. In five years, fifteen families have spent \$10,000 in improvements. The surrounding country has been helped by our work. Our smallest house now has four rooms in it, and some have eight rooms. Last year we extended the order and called it the "Farmers' Improvement Society," with about 700 members. We have five purposes: to get out of debt and keep out, to adopt improved methods of farming, to co-operate in buying and selling, to get homes, and to improve them. . . . One result of our efforts has been a marked change in the treatment we have received from the white people. Texas is more liberal than most of the southern states. I was more or less guided in my work by what I had heard or read of the Tuskegee Conferences." Mr. Smith showed many pictures of homes and families in Oakland. He said he had carried on this work in connection with his school and farm, and that the legislature of Texas was so much interested in his coming to Tuskegee that it gave him a leave of absence, and promised to defer action on a bill in which he was interested until his return.

A young teacher and farmer from Choctaw County, Alabama, said: "When we heard what Tuskegee was doing, I said to our people, 'We can do it, too.' So we organized a conference in our county. We are under the mortgage system. Our labor is unskilled. Last year, of twenty-five families with mortgages on their crops only twelve were able to pay them. Forty-four families lived on rented lands in one 'beat,' six of them in houses with but one room; some raised nothing but cotton. Twenty-four families have recently bought land, ten are building better homes, nine report that they lived for the year without a mortgage. The average length of our school term is three months. We have no schoolhouses, but use the

churches, which are not fit for service in the winter. Sixty per cent of the teachers hold third-grade certificates, thirty per cent second grade, and four per cent first grade. Morals are better than they used to be; women are treated better, on the whole; less whiskey is used, and, as we have no railroad in our county, we are not troubled with excursions. We propose to organize conferences throughout the whole county, and gradually bring the people up. Our people get money enough, but don't use it right."

One man, when asked as to the morals of his community, said: "Dey is only sorter. Nearly all our people belongs to the church, but der religion don't show up. We has a heap of preachers, bearin' de name of preachers, but dey ain't no preachers in morals or larnin'. With us morals and religion is cold sometimes and warm sometimes."

Another said: "I ain't got no land, 'cept six feet, an' I reckon I'll hev ter die to git dat."

Willis Ligon said: "The first crop I made I was harnessed like a mule to the plough, and my little boy held the handles. Many colored men are getting cotton-gins, grist-mills, and saw-mills, as well as land. I am going to start a new town in my settlement, and call it Nazarene." Mr. Ligon has never missed a conference. He owns several large farms, and is a stockholder in both the banks of Tuskegee.

Mrs. Nellie Lyle said: "I never have been to the conference before. The Lord sent me to this one. I have often heard of them, and wanted to come. I am no educated woman, but I want to do better and raise my children better. We must not talk all the time, but do something. I am going to buy some land, and I will not mortgage my crop, even if I have to live on bread and water. I am fifty-one years old, and want to improve. I will sign notes for nothing, except for land."

Father Mitchell, a gray-haired farmer, said: "I thank God I is living yet. My people has been eating too much. I eats too much myself, sometimes. Don't laugh, now. Mr. President, you preached a mighty good text last night. I liked yer prayer 'bout gettin' all de obstacles out of de way, first. I am a hard working man, I've got sons and daughters. De nigger race can make de bes' people in de world. Jess allow

me to call you niggers, case you's all black. We can get land if any people can. We knows how to work and make a happy home and a good school. I has learned more in de last five years, since dese conferences started, than I ever knowed before in all my sixty years. We wants good leaders, as will take de difficulties out of our way. . . De people don' count as much on religion as dey ought. Religion is a mighty nice thing, if ye use it right. It takes a pious man to live religion. De longer de worl' stands, de wiser it grows. Some of our people is getting too wise. Many likes to dance too much. De jail-house is full, and we is running excursions. If you see a man crooked, straighten him by de grace of de Lord. We hollers and shouts too much, and jumps up like we was crazy. It is a sad thing to preach de Gospel, de saddest thing dis side ob de grave. Our churches is plumbfull of hypocrites. If a man preaches de pure Gospel, dey don't want to hear him. If we had de truth, white folks could live and niggers could live. They thinks more of a bad person than dey does of a good one. You let a man preach de true Gospel, and he won't git many nickels in his pocket; but if he hollers and jumps, he gits all de nickels he can hold, and chickens besides. I has been in de cause forty-five years, and I knows what preachin' is, and I tell you, if our young race don't do better, in ten years we're gone. Now, Mr. President, I fotch you a hog yesterday, to help feed this conference, I hoped to see eight or nine in de pen, but mine is the only one. I'll bring you a hog or a cow next year. Father Washington I'se agwine to stick to you, as long as I live."

Mr. R. O. Simpson, of Furman, Wilcox County, Alabama, a prominent southern white planter, said: "In my county there are 24,000 colored and 6,000 white people. I like the colored people, and am at home with them. They have made advancement along all lines—about as much as you could expect for any people, under the circumstances. I have done business with them in my lines, and they are in a better condition, so far as property and morals are concerned, than they ever were, though not what they ought to be. I know they have advanced. I indorse the declaration which says there is a mutual dependence between the races. I am bene-

fited in coming here. I learn more of you, and get better ideas of what I ought to do. The conferences are a good thing. The best elements of the race come here. They get encouraged, and go home and do something, and have a good influence upon the others. We have a conference in my locality. It is the solution of the problem. They make the people feel that they can be elevated. I feel it my duty to be true to all men, irrespective of color. The true man is the man who is true to all men. The cause of man is greater than any problem."

Next day, a conference of about 300 teachers was held. Most of them were from the country districts. They received good counsel from such veteran educators as Cravath of Fiske, Bumstead of Atlanta, Andrews of Talladega, McCulloch of Knoxville, Rankin of Howard, Frissell of Hampton, and Hubbard of Meharry Medical School. Most of these men have given thirty years to the cause of colored education in the South. Many of them went directly from honorable positions in the army to this work, and have never left it. Dr. Hubbard spoke of a school which he started at Huntsville, Alabama, during the war for his company of colored soldiers, under an oak. He had only one chair and a few spelling-books, and when it rained too hard the school closed till fair weather. Dr. Hubbard may be called the father of the colored medical profession. He has lived to see 400 colored physicians in actual practice in the South. From his own school at Nashville thirty-four graduated last year. Very interesting reports were made from the various schools, and it was agreed that, while industrial training, in the present condition of the race, is of supreme importance, there is room for all forms of education. All agreed that the work of the conference is most important. Dr. Whiton, of the *Outlook*, said: "I regard the conference plan of work for the masses as the most effective that has been devised since the war." Rev. Dr. Rankin, of Howard University, said: "By means of the conference Mr. Washington stretches out a hand to every family, and they remember him all the year."

Tuskegee, Alabama.

R. C. BEDFORD.

A FRIENDLY VISITOR'S EXPERIENCE.

I first made the acquaintance of the Dale family—for obvious reasons the names of persons and places here given are not the real ones—in the person of an aged female inmate of the city almshouse on Blackwell's Island. Old Mrs. Dale had been committed to the island as a pauper in February, and there she died in April, at the age of seventy-seven. She had emigrated from Ireland, with her husband and sons, about twenty-five years before; but we have no record of the family prior to 1881. In December of that year the younger son, Richard, was convicted of petit larceny and sent to the county penitentiary for a term of five months. Ten years later he was recommitted to the same institution on a charge of assault. At the trial, his father testified that Richard had never done a day's work in his life, and that he was in the habit of drinking, and abusive to the family. Concerning the elder brother, Charles, all that is known is that he married in 1884 and died six years afterward, leaving a wife and three young children entirely unprovided for. His widow was a pensioner of the Widows' Society, and at the time of her making application to the Charity Organization Society for aid, she was in receipt of coal and groceries from her church and from the Association for the Improvement of the Condition of the Poor. She went out to work when the opportunity offered, but with three small children it was a difficult matter to make both ends meet. It is no wonder that she was beginning to grow discouraged. Her children were half-fed and puny.

A friendly visitor reported that she found Richard Dale in his sister-in-law's room, in a very intoxicated condition, and that Mrs. Dale herself was not above suspicion, and said that, ever since her husband's death, she had been going down and had about decided to let things take their course. She was, however, persuaded to put the children in the Sunnyside Day Nursery, and to go to work in the Prospect Place Laundry.

One of the little boys was soon taken with scarlet fever; meanwhile his grandparents took care of the other. Old Mr. and Mrs. Dale proposed that both the boys should be placed in an institution for children, and that their daughter-in-law with her baby girl should come and live with them. The friendly visitor and her district committee promptly frustrated this project. The aged couple were drunkards and beggars, and their son, Richard, who made his home with them when not on the island, bore no enviable reputation. Under these circumstances the question arose whether it would not be better for the family to remove to the country. A decision in the affirmative resulted in finding a situation for Mrs. Dale, Jr., and her baby on Long Island, where her services were valued at seven dollars a month and her board. On account of some trivial and unnecessary delay, she failed to keep her appointment, being a weak sister, who required careful handling. Accordingly, the agent of the C. O. S. sent an expressman the next day for her trunk, secured a warm wrap for the baby, took the mother and child across the ferry, and put them on the train for their appointed destination. The scarlet fever patient was still in the hospital. On his discharge, proper clothing was bought for him and he was sent to his mother in the country. There the family remained until October, with great benefit alike to mother and children. The baby, to be sure, had an attack of bronchitis, which was the occasion of much worry to her mother, who wrote that "the teachers of the school children" thought it was whooping-cough and wanted her sent home. But the mistress refused, and baby Jennie soon recovered.

Accounts came that the mother was improving as a worker, her chief fault being laziness: "The great trouble with Janet is that she won't get up in the morning until so late." But by the end of the season Janet did so well that her mistress expressed her willingness to re-engage her the following summer. An effort was made to keep her in the country during the winter, but the attractions of the city were too great, and she returned in the autumn to the home of her mother-in-law. The hard experience of the previous winter then repeated itself. Work was uncertain, and beggary was her only resource. Finally, in February, broken in health and

spirit, Janet was persuaded to leave town again with her children, and go to the Nursery and Children's Hospital on Staten Island. When warm weather came, the family, by the generosity of the friendly visitor, was again sent to the country. Of this generosity, Janet has always shown herself sincerely and humbly appreciative. Her letter to the C. O. S. agent, telling of her second arrival in N—, is pathetically characteristic:

"Dear Friend Mrs. Wolcott i got safe to N— but Jennie was vearly cross but she is getting along nice now the Boys air splendid and Mrs. Smith thinks they look so nice in their suits i do hope i will keep strong enough to do the Work for it is very heavy but May god gieve me strength for my children sake. i have tried to do right for them but what would i have done only for Miss C— and you (know) i would loos my children and that Would be the end of me i do not know how to thank you enough thank Miss C— and tell how thankful i am to her it seems to me that it is a garden angle that was sent over us for When i am in thrubble she helps out the Boys Bless her in their prairs every night i cant relize how she can be so good to me i will close my letter with kind love to you and Miss C— Yours Truly Janet Dale."

In spite of singularities of diction and irregularities of orthography and punctuation, Janet is an admirable correspondent. She has such a rare faculty of personal revelation in her letter-writing, that perhaps her letters will best tell the remainder of her story. The following one is dated toward the end of her second summer on Long Island:

"Dear Friend Mrs. Wolcott i would like to know where Miss C— is to write to her my time is getting short the summer is over and the children have done so well and i feel better know than i have felt in a long time i would like to stay out here all the time if i could there is a little house and a store in it near the School and Church and the Rent is only 4 Dollers i think i could get along there air 100 children go to School and i think i could sell candy and some fancy things i would make out with a little help i did send to New York this summer and get candy and sell it and maid on it i do wish i could get along out here and not go from one place to another and i cant go back to the Nursery with Charlie and i will not

part with him he is a smart Boy but he is thin and if i put him in a place Where he did not get good care he would not last long he never was the same sence he was sick that time please excuse the pencil for i was in a hurry and ansir as soon as you can and tell me what you think Respectfully yours Janet Dale."

Apparently Janet ventured on her new business enterprise before receiving the advice of her friends in New York; but the responsibility weighed upon her, and a few days later she wrote again:

"Dear Friend Mrs. Wolcott please ansir this letter and let me know wat you think of wat i have dun in taken this place for i feel very worried know when i dont heare from you or some one Miss C—— wanted me to stay out heare last Winter but i could not make up my mind but know i feel a good Deal better than i felt in a long time and i think i think the air is better than Statten Island for me i get along very nice in the store and i am sure i can get along in summer Without help for it is up on the hill where all the Boarding houses is and i can do Washing and iring Nicely please ansir for i am Worring over it the children air all well and so good if i havent tried in every Way to keep those children together i dont want to go back to New York for i havent got any good friends there therè is many Temptainshes for me there as i am not Very strong Minded i dun this all for the best . . . "

A month later the correspondence came to a close with an unexpected announcement:

"Dear Friend Mrs Wolcott i received your letter with the check in it was to late for i had paid the Months Rent and had given up the store for i had changed my Mind and got Married to a Veary Nice Man and of a Nice Family he is very kind and good to me and the children i thank god for i have a nice little home he would not live in the store and maid me go to where he Boarded i have 4 nice Rooms all Furnished if i get along and keep strong till spring we will take a place he thinks the Boys air Very nice and they get along so good and Jennie is so fat and lovely every body likes her if there is any chance of me getting better of my cough it is know in living on heare all the time and being contented and feeling that i have some one to look after me and the children i will sow and do the Best i can to get along for it takes a good deal to

keep three but he is willing to do it he has not got means only wat he works for but he is a good man does not Drink the money you sent i dont know wat I would have dun only for it i am sure i am thankful to you and Miss C—— for all you have dun for me and hope and trust in god that Mr Parker will do as well for us as you have and may gods Blessings Rain on Miss C—— Every Day in the Week and that is all i can say please ansir and let me know wat you think of wat i have dun Very Respectfully Janet Parker in Care of Mr Horace Parker N—— Long Island N. Y."

New York City.

ELSIE CLEWS.

Book Notices and Reviews.

Rich and Poor. BY MRS. BERNARD BOSANQUET. London, Macmillan & Co. New York, The Macmillan Co., 1896. Pp. 216.

This little book is worth more to the every-day man or woman who wishes to be of use to others, than are all the published works on "sociology" or "social science." It treats of great questions, of social classes, the rich and the poor, and of the help which each of them can render to the other; and it discusses these matters in a truly scientific manner, by giving the results of personal experience and stating them in the form of general principles. Mrs. Bosanquet has had the privilege, in trying to help some of her neighbors, of making the acquaintance of one of the parishes of East London. Nothing but an intimate knowledge, she says, of the conditions under which our poorer neighbors live can give us true sympathy with their lives and enable us to divine where their real difficulties lie. There must be many men and women of refinement and culture, who are anxious to share the good things of life with others less fortunate, but who are uncertain how to begin; there are others who have never had brought home to them the possibility of brightening many lives and lightening many burdens by their own influence and care. To such persons this book aims to point the way through the labyrinth of "social work," and to indicate some points at which their energies may be usefully applied.

The parish which Mrs. Bosanquet describes covers 648 acres, and it contains a population of about 122,000 souls. It has no leisure class, but is composed of workers and those who have fallen below the rank of workers. The class of parasites is large, and it contributes most of the poverty of this district. Among the large number of artisans, many have had no systematic, general training in youth, and can practically do nothing but their own special line of work; and the specialization of labor is extreme. The London workman loves pleasure and seeks excitement; theaters, music-halls, and variety shows are largely patronized, much satisfaction is obtained from

drinking, and much enjoyment from marketing and shopping, from weddings, and from elaborate funerals. There is a large sunny side to this East London life—a side that many casual observers fail to see, owing to differences in standards of living and of pleasure. On the other hand, there is ample hospital treatment for the sick poor. For the needy, there are the Guardians—the official source of relief by admission to work-houses, or by supplies furnished at home. Besides, there are in this parish thirty endowed almshouses, and the incomes of many legacies, amounting yearly to some \$850, to be given away in the form of bread, coal, or clothing, and some \$2,000 to be doled out in coin. The score and more of churches are also centers for the distribution of alms. There are, in addition, many charities of various sorts, especially at certain seasons. "Money is flung in amongst us, much as nuts are flung to boys, to scramble for." There are schools for the children, but many children are not sent to them. To the vast majority of the people the churches are unknown as a power for higher and holier living.

Many are the lessons which Mrs. Bosanquet has learned in this East London parish. Conditions vary, of course, in different communities, but human nature is the same everywhere, and these lessons are of great value to workers in the same field, the world over. A few of them only can be mentioned here. First of all, every community consists of individuals of very different natures, and those who would be of help must get to know individuals. Since we can not touch one person without affecting others, we must consider wide interests, also the welfare of many, if we are not often to do much harm for the sake of doing a little good. We shall find at once that there are infinite gradations, instead of sharply defined classes, in society. The best way to learn patience with others is to put yourself in their place. Self-control is the one great lesson which all find so hard; and thrift is a characteristic of a steadfast mind, capable of exercising self-control. For example, the problem of equalizing an irregular income with regularly recurrent needs, can only be solved by the well disciplined among the very poor. Improper feeding is a more frequent cause of starvation among children than insufficient feeding. For the thousands of pounds of charity moneys expended in the parish, no one is really the richer, because the custom has been to scatter it in small doles. The lot of the uneducated women of the lowest class, whose

faces are marked by the expression of patient endurance, must be raised, if possible, so that they may work more with their minds and less with their muscles, and that they may be able more intelligently to manage their homes and rear their children.

Mrs. Bosanquet's conclusion is that there are many natural links between the rich and the poor. They begin with the relation between mistress and servant, employer and employé, landlord and tenant, purchaser and producer. The so-called rich must be sure, first of all, that they really wish to cure the evil of poverty. They must then work with the same intelligence and zeal that they give to their own business interests or to the pursuit of knowledge. We must recognize that we can not succeed if our methods run counter to moral laws. There is both need and room for every earnest, intelligent, unselfish worker, on boards of management of schools, of the poor, of neglected children, of private charities, and of charity organization societies.

This little book should be read from cover to cover, for the preface states the weighty truth that character is an economic cause—that if any man becomes a more efficient and better man, he will be more likely to help himself and to help the community; and the closing page gives encouragement to earnest effort by expressing the conviction that our society contains, with all its badness, much that is making for justice, mercy and love.

Baltimore, Maryland.

JEFFREY R. BRACKETT.

Inebriety: Its Source, Prevention, and Cure. By CHARLES FOLLEN PALMER. Fleming H. Revell Company, 1897. Pp. 109.

This brochure exhibits unusual sympathy with the victim of alcoholism and a marked desire to be absolutely fair in its judgment of him. Its purpose is stated to be: "To inquire into that one department of the nervous group of constitutional temperaments which in France is known as the neuro-psychopathic constitution, and that only in connection with one of its exaggerated forms (inebriety)." This is said to be "congenital, or attributable to early interference with the normal development; at least seventy-five per cent are hereditary."

The author thinks that too much importance is generally attached to the moral element of choice in the formation of the drink habit, and too little to the physical predisposition which

is primarily responsible for it. Moral agencies play but a secondary and subsidiary part in its prevention or cure. "Disease may act as the predisposing, exciting, complicating, and protracting cause of alcoholic inebriety. . . . Many are born who inherit an inebriate diathesis. . . . We should also include among the predisposing causes of an hereditary character all neurotic tendencies, all hereditary diseases accompanied by degenerative changes."

The exciting causes are of two sorts: (1) Direct, namely, those which act immediately upon the cerebro-spinal axis, and (2) indirect, namely, those which operate upon this axis by reflex influence. "There is in the nervous-mental organization of the inebriate an inherent weakness, a diseased condition which makes him more the creature of circumstances and susceptible to the influences which result in drink, than would be the case in normally healthy nervous organizations." (This is a thought which needs to be borne in upon the minds of charity workers who are inclined to undue severity in their denunciations of drunken husbands of poverty-stricken wives.)

The question of his treatment, therefore, involves the old and apparently insoluble problem of the relative value and influence of heredity and environment, in the production or modification of character. How much can education and training do for a confirmed inebriate? The answer to this inquiry depends upon the ability of the patient to acquire control of his volition. "Chronic inebriates are rarely, if ever, wicked; they are weak, diseased, and imperfectly developed. If they were wicked, they would not remain drunkards, for uniform wickedness implies a certain amount of will force, which is all that the inebriate ordinarily requires for a cure. . . . A man lacking a strong will power, trained by the necessities and demands of his daily struggle for self-preservation and material advancement in the carrying out of fixed purposes, can be neither a wicked man nor a good one. He may be superlatively good at times, and at other times superlatively bad, but is neither long. . . . He does not make even a consistent drunkard."

The working of the inebriate's mind under temptation and the sophistries with which he deludes himself are well portrayed, and the point is made that his cure at last depends mainly upon himself, and that it involves protracted effort, with slow and almost inappreciable gains, but that perseverance will in the end reap a sure reward. The value of the inebriate asylum is not

the same in all cases ; for some men it is contra-indicated ; and it loses its power if the sojourn of the patient in an asylum is unduly prolonged.

There are many distinct types of inebriety : the brutal criminal inebriate of our large cities, the nervous animal type, the intellectual type, the domestic and religious type ; and the inebriate in a state of penal incarceration is given several pages of separate discussion. Of the "brutal criminal" inebriate in prison, the author remarks : "Where the brutal instincts are encouraged by street training and education, and are accompanied by a love for and faith in depravity, as a material basis of human existence, it would seem as if nothing short of being made all over again would be of any benefit in converting these into decent members of society. What we have to do in their case, is not the reformation and restoration of men who have at one time led respectable and socially correct lives, but the working up of the polluted raw material into a shape resembling humanity, with some sense of utilitarian morality. They require new minds and new bodies, to begin with, before the ordinary process of secular and moral education can be made available. The discipline and teachings of the church can not be made effective through her customary methods, for the brains of these defective specimens of humanity are so structurally disorganized, through many succeeding generations of ignorance, degradation, and wrongdoing, that even the sensations of pleasure or pain are in them as quiescent as in a rhinoceros, and are excited only through the stomach. There is nothing for religion to take hold of, and it is only by remedying the morbid organic conditions within their brains that they can be reached through the perceptive faculty." He contends that the diversion of our jails and workhouses from their present position as iniquitous, legalized schools of vice and crime into a useful purpose, the conversion of the bad stock of animal men into human men, will never take place "until the ridiculous fallacy that criminality or viciousness is a moral infraction, a voluntary transgression, rather than a mental deformity, is laid aside, along with the other old moral lumber of past civilizations." Prisons should, in his view, be turned into "schools of mental hygiene, for the building up of moral manhood on a stern and rigid mental discipline. . . . There is little fear that this sort of discipline will ever be regarded as a pleasure by the prisoner, or that persons will commit crime, in order to avail themselves of the

prison education. Schools and hygiene are not popular with criminals; they have too decided a preference for the old ways."

On the moral and spiritual consequences of habitual moderate drinking, extracts are quoted from an admirable article which appeared some years ago in *Harper's Magazine*, concluding: "The drinking habit is often defended by reputable gentlemen, to whom the very thought of a debauch would be shocking, but to whom, if it were only lawful in the tender and just solicitude of friendship, such words as these might be spoken: 'It is true that you are not drunkards, and may never be; but if you could know, what is too evident to those who love you best, how your character is slowly losing the fineness of its texture and the firmness of its outline, how your art deteriorates in the delicacy of its touch, how the atmosphere of your life seems to grow murky, and the sky lowers gloomily above you, you would not think your daily indulgence harmless in its measure. It is in just such lives as these that drink exhibits some of its most mournful tragedies.'"

The Beggars of Paris. (Paris qui Mendie.) Translated from the French of LOUIS PAULIAN by LADY HERSCHELL. Edward Arnold, London and New York.

Before it is possible to so organize our charities that we may make them helpful instead of hurtful, the public must be made to understand what "professional beggar" means. This book is devoted to making clear the meaning of that term. It is hard to make the average soft-hearted citizen believe that almost every beggar who accosts him is a professional, and that, certainly, ninety-nine out of every hundred of those who tell sensational and striking stories of distress are impostors. Yet such are the facts.

M. Paulian says that he determined to discover the terrible leak in that supply-pipe which leads the charity of the benevolent to the needy, a leak which causes the loss of so much of the abundant supply that many worthy poor must suffer. He discovers that leak in the professional beggar. He says, "the millions of francs which are distributed, instead of serving to relieve real want, are devoured by the false poor, who are thus enabled not only to live without working, but sometimes even to make a fortune, with the money intended for the really destitute."

To study beggary thoroughly, M. Paulian himself became an amateur beggar, and played the rôle so well as to deceive, not only the public, whose heads he finds to be as soft as their hearts, but even the *gens d'armes* and his own professional comrades. He spent months in studying beggars of every variety, and describes them with a realism which carries conviction of the truth of his stories. He describes their various methods, their false sores and other infirmities; their exaggeration of real misfortunes; the blind beggars and the harpies who prey upon them, in the guise of care-takers; those who carry little children (their own or hired for the purpose) with them, and expose them to the inclement weather; the street musicians; those who beg under the guise of selling some petty article; the sham epileptics; and numerous other species of frauds and swindlers; as well as the managers and employers of beggars, who furnish the outfit and plan the campaign, receiving in return a large share of the profits.

M. Paulian gives a graphic account of the begging directories, which in Paris are of two sizes, called "the little game" and "the great game"; of these the former gives the names and addresses of foolish people who give freely to beggars; the latter is a larger edition, with annotations and limits of the best way to exploit the special benevolent weaknesses of the givers on the list. These directories are in print, and are sold by the compiler at a round price to professional beggars.

The author also describes the trade in charity-rate railway tickets, hospital supplies, crutches, trusses, etc., obtained by fraud and sold for a trifle; and he seems to have discovered that hospitals, societies and other charitable agencies are almost as easily imposed upon as the private citizen. He makes very clear the fact that the number of paupers increases in proportion to the amount given in alms, and he points out the dangers that lie even in relief by work. Here is a sentence on this subject well worth quoting: "With regard to charity, there is a line very difficult to draw, but within which we must keep, at whatever cost, if we are not to do more harm than good. It is that *the condition of the man obtaining relief should not be an object of envy to the man in work*; if not, the poor man who is struggling with all his strength to gain his bread will end by thinking that begging is more profitable and easy than working." The context shows that he applies the same principle to the giving of relief in the form of pay for labor.

M. Paulian thinks that he has discovered a practical remedy for the evils which he depicts, and suggests (1) a thorough organization and effective co-operation of all the charities of each district, to avoid duplication and fraud, and (2) a wholesale application of the labor-test, with the abolition of charity meals, shelters, or other alms, unless paid for in work. He would limit private almsgiving to the bestowal of labor-tickets, good for meals, etc., when work has been performed.

The book is written in an interesting and readable style, and should have a wide circulation, especially among the good people who can not bear to turn a hungry man from their door.

Professional beggars are almost as numerous, active and accomplished with us as they are in Paris or London. Just so long as the general public will give, without thought and without inquiry, merely because a beggar tells a pitiful tale or puts on a miserable appearance, it is of little avail to take measures to suppress mendicity. M. Paulian's book will perhaps make some such well-meaning but weak people feel that they are doing wrong, and that they are probably causing untold suffering to both the guilty and the innocent when they lavish miscellaneous alms on beggars, at the door or on the street.

Fort Wayne, Indiana.

ALEXANDER JOHNSON

Among Our Exchanges.

THE April number of the *Southern States* contains an interesting article, by Edward Ingle, a graduate of the Johns Hopkins University, on "Finance and Philanthropy," in which the colonization of the unsuccessful and their employment in agricultural pursuits is advocated. The Pingree potato patch is, he thinks, only a makeshift. What is needed is the organization of a company, upon business principles, with sufficient capital, to promote the emigration of the surplus element in cities to the country; and he is of the opinion that the cheap lands of the South offer the desired outlet and opportunity. "The unsuccessful in large cities include (1) those who are willing and able to work, but can not find employment; (2) those who are willing, but not able; (3) those who are able, but not willing; and (4) those who are neither able nor willing. They range from the poverty-stricken through the tramp to the pauper. . . . There are two kinds of tramps, the voluntary (or vagrants) and the involuntary (or wanderers). The former are merely peregrinating paupers, with a squint toward the criminal; while the latter, men compelled to travel in search of work, are the poverty-stricken, striving, by their limited individual power, to advance a step beyond the stationary poverty-stricken, but likely to become vagrants through association and because of unremittent necessity." His proposed association would have three classes of men to handle—those who have enough money to buy and stock a farm, and with knowledge born of experience in early youth; those of like experience, but without money to reach their new homes, and in need of assistance for a year; and those who at first must work for others, while securing the necessary training. "Cheap lands, in a section like the South, peculiarly favored by Nature, bought at wholesale, may, in the shape of small farms of ten to forty acres, be sold outright at a reasonable advance to the first class. The second class will be obligated to begin, after the first year, to pay interest on the loans to them as rent, which will be credited to them as part purchase money. The third class is likely to be

the most numerous. Its members will be sent to those who need help on their farms, the money advanced to them for transportation and outfit being returned in small instalments from their wages, by arrangement with their employers, or they will form farm colonies upon land owned by the association, where they may be skillfully directed and qualified to undertake the purchase of their own farms by long payments." Mr. Ingle desires to see financiers and philanthropists join hands in the effort to realize his ideal. He perceives some, at least, of the practical obstacles in the way, but thinks that, by resolution and good management, they can be surmounted.

APROPOS of the proposal to rebuild the slums of London, in honor of the Queen's Diamond Jubilee, the *Charity Organization Review* reminds its readers that "Sufficient has been done to show, over and over, again, that the real slum dwellers, the very poor, with irregular and casual earnings, are just those who do not profit by these improved dwellings, which are promptly occupied by the more respectable artisans, clerks, and so on, who thus obtain all the advantage from the charity of the community. Another point that must not be overlooked, when the reformation of slums is considered, is that, although some slums are undoubtedly due to the selfishness of landlords, not a few are also due to the negligence and viciousness of tenants, who would be quite capable of transforming the most ideal block of houses that ever was built into an unsanitary habitation. Any attempt, also, to carry out such a vast philanthropic scheme for the provision of cheap dwellings would infallibly increase the already too great migration from other parts of the country to London. A more reasonable scheme would be one for the provision of cottages in the country."

In the April number of the *North American Review*, Dr. Henry Smith Williams intelligently discusses the question, "What shall be done with dependent children?" "To casual observation a well-regulated institution supplies the child with a neat, orderly home, and gives it a certain amount of schooling, and perhaps the elements of a useful trade. But closer scrutiny shows that the institution also does something very different for the child. It makes him a part of a great machine, whose working is never duplicated in the outside world. He is gradually moulded to fit his niche in this great machine, until all spontaneity, independence and individuality are well-nigh

pressed out of him. . . . As for having any real dependence in himself or any true grasp of his proper position in the world, he has none. About 70,000 children in the United States are being reared in this abnormal way, and the taxpayers and benevolent individuals are together paying \$10,000,000 a year to help on the work." The writer goes on to show how much more promising, healthy and natural is the placing-out system, even if the child's board in a private family has to be paid. "The Michigan system has been adopted by Minnesota, Wisconsin, Rhode Island and Kansas, and with some modification by Massachusetts. It has proven extremely satisfactory, judged by its results." In an analytical review of the question of the disposal of dependent children, he distinguishes four stages of its modern development: (1) the almshouse system, which now has no defenders, but is nevertheless still the official method of a majority of American states; (2) the care of such children by private benevolence; (3) the granting of state aid to private corporations engaged in child-saving work; (4) a final stage in which the state is aroused to its full responsibility, and makes official and sufficient provision for its dependent children, shirking no part of its duty. "Less than half a dozen of the states have seemed to recognize their responsibilities in this matter; when will the remainder fall into line?" No state, he thinks, can claim to have done its full duty by this class of its charges until it has efficiently fulfilled the following conditions:

"1. The assumption of official charge of all dependent children of whatever class.

"2. The removal of all such children over two years of age from almshouses.

"3. The provision of separate institutions for each of the following classes: (a) feeble-minded, (b) epileptic, (c) deaf and dumb, (d) blind, (e) juvenile delinquents.

"4. The provision of temporary homes in institutions or in private families for all other dependent children, and of permanent homes for them exclusively in private families, as expeditiously as may be practicable; and, where necessary, the payment of board for their maintenance during adolescence.

"5. The provision of a proper corps of official inspectors to vigilantly guard the interests of the children during their entire period of dependence."

SIR EDWIN ARNOLD, writing in the *North American Review* on the famine in India, says that there is no poor law in that

empire. "First of all, India is the home of the ideal—religious, metaphysical and domestic—to an extent which makes those ridiculous who speak of her creeds as ignorant, or her inhabitants as 'heathen.' You never see any but the most wretched woman begging for alms there. Why? The explanation proves how elevated, even if mistaken, the average moral sense of the people is. Every woman not deformed or an outcast or insane—at least in the higher castes—has been betrothed at an early age to a boy, whose household thenceforward adopts her entirely. If the little husband dies, before or during marriage, the disaster is regarded universally as the penalty for sins committed by the female in a previous life. The widow must submit, and will submit, not marrying again, but hoping, by patience, to rejoin her lord after death; and his family will, until her demise, loyally support her, for his sake. Practically these views obtain all over the land, and, as every female child becomes betrothed, all women are definitely provided for. . . . Besides this, the sentiment of the *bhao-bund*, or blood relationship, is all-powerful in the land and never repudiated. As also in Japan, where there are no poor laws and no paupers, the ties of kinship are everywhere acknowledged, discharged and repaid; and the household cakes will be distributed to all who put forth the claim of poverty, hunger and relationship. Add to all this that charity is not so much a virtue in India as a habit, a religious necessity, an indispensable passport to further prosperous existences, and it will be seen why India, in a most tender and effective manner, fulfills the law which Christians principally talk about. A Sanskrit verse says that

When the door is rudely fastened, and the asker turns away,

Thence he bears with him thy good deeds, and his sins on thee do lay.

"Again, the self-respect of Hindus is prodigious; and they 'lose face' in applying to any save a kinsman for food, which indeed, as many Americans know, is, especially if thus obtained, uneatable for high-castes when not lawfully prepared. A Hindu servant whom I desired to cure surreptitiously of his deadly weakness after fever, by beef tea, told me, quite sweetly, that he would have poisoned me, upon recovery, if I had carried out the idea. And again, the *pardah-nashin*, the 'curtain-dwellers,' those women who must not be seen in public—a foolish fashion adopted from the Mogul, and never really Aryan—can not announce their misery, nor take an alms-bowl to the relief camp. There is a vast category of these—women and children—who

begin slowly and certainly to perish as soon as the famine begins, and who must and will succumb at last, unreached by the great hand of the Government, or only reached when despair has brought them, haggard, wasted and shameless, to snatch that last meal which is desperately craved, but the very eating of which is poison to the enfeebled and ulcerated stomach."

THE *Open Church* is a new religious magazine of applied Christianity, which appears to have for its special object the promotion of the movement for the establishment of what, for want of a better name, are called "institutional churches." Dr. Strong says: "In the overcrowded tenement the home can hardly be said to exist; accordingly, in its absence or its utter failure to do its proper work, the church undertakes certain functions of the home, and such a church we call institutional." A society has been formed, which is called "The Open and Institutional Church League," of which the Rev. Dr. Charles L. Thompson, of New York, is president, under whose auspices this magazine is published. The platform of the league declares that the institutional church "seeks to become the center and source of all (*sic*) beneficent and philanthropic effort, and to take the leading part in every movement which has for its end the alleviation of human suffering, the elevation of man and the betterment of the world." The first number of the *Open Church* contains a description and account of what has been done in New York, in the way of ministration by the churches, to the physical, intellectual and social needs of the people, as well as to their doctrinal and ecclesiastical training. Mention is made of the work in these directions of the Collegiate Dutch Church, of the corporation of Trinity Church, of Saint George's and Grace churches, of Calvary, of the churches of the Ascension and the Holy Communion, of Saint Bartholomew's Parish House, and of many others, in various denominations. "Fifteen years ago Dr. Edward Judson, leaving a comfortable suburban pastorate, entered upon his work as pastor of the Berean Baptist Church, at the corner of Bedford and Downing streets. He came to that ministry with a distinct ideal. He believed that a church situated in the midst of a crowded tenement population 'must reach out in ways different from those of the ordinary family church. . . . It must win the people about them by ministries which touch their lives at as many points as possible. It must reach out socially, educationally,

philanthropically, applying Christianity in manifold forms of ministry to body, mind and spirit.'” A similar article concerning the churches of Philadelphia appears in the second number, and will be continued in the third.

Editorial Chit-Chat.

MR. CHARLES DARWIN, in his famous chapter on the moral sense, in "The Descent of Man," observes: "If any desire or instinct leading to an action opposed to the good of others still appears to a man, when recalled to mind, as strong as, or stronger than, his social instinct, he will feel no keen regret at having followed it; but he will be conscious that, if his conduct were known to his fellows, it would meet with their disapprobation; and few are so destitute of sympathy as not to feel discomfort when this is realized. If he has no such sympathy, and if his desires leading to bad actions are at the time strong, and, when recalled, are not overmastered by the persistent social instincts, then he is essentially a bad man; and the sole restraining motive left is the fear of punishment and the conviction that, in the long run, it would be best for his own selfish interest to regard the good of others rather than his own." This paragraph merits careful study by all who have to deal with bad boys or girls, men or women, with a view to their redemption from a life of crime.

There is in every man a conflict between his individual impulses and his sense of obligation to others—that is, between his social and his anti-social instincts. In every human being, either the egoistic or the altruistic temperament is the dominant factor in shaping his conduct in life. In order to induce any man to change his course, an appeal needs to be made to the dominant motive which controls him; fear, if he is selfish and bad—love, if he is unselfish and good. Love is the higher motive. Love is founded upon sympathy. Sympathy can be cultivated. The wider the range of one's sympathies, the higher is his rank in the scale of being.

Sympathy which is confined to a family, tribe or clan; to a nation or race; to a caste, sect or party; to one's personal friends or social set; or even to humanity, excluding the lower animals, argues limitation, imperfect development, immature moral culture. Love, in such men and women, has not yet achieved its perfect work. The same is true of charity workers

who care only for their own benevolent specialty, and take no interest in what others are doing, in other fields or in other directions or by other methods.

Intellectual expansion, though not a substitute for sympathy, in some measure supplies its place where sympathy is lacking, since it at least gives insight into social relations and duties, corrects those forms of selfishness which are purely idiotic, and enables its subject dimly to perceive the identity between his own welfare and that of the community of which he forms a part, especially that portion of it which is nearest to himself.

WORD has come to the editor from many quarters that not a few readers of the REVIEW regard the department of "News and Notes" as the most interesting and valuable feature of the magazine, and the desire is expressed that it be made more prominent by the use of a larger sized type. Letters from subscribers touching this point will be welcome. A gentleman in New York writes: "I have heard many complimentary allusions to the new series of the REVIEW, and the only criticism that has been made has been to the effect that it is 'too respectable.'" The editor thanks all who have sent him material for this department, and he begs every one of his subscribers to remember that he would like to receive a marked copy of every newspaper or other periodical published anywhere, which contains any item or comment which can be utilized by him for the benefit of charity workers or social reformers in any field of humanitarian effort; or, better yet, a personal letter or a paragraph in manuscript which can be sent directly to the printer. Do not forget that this is a co-operative journal, and that it is not published for profit.

ALL subscribers are especially requested to see that a copy is taken by the local library or reading-room and the various clubs, in the towns where they reside. The information and suggestions contained in these pages should be made as accessible to the public at large as possible.

News and Notes.

STATE CHARITIES.

The New Hampshire Charities.—As predicted by Mr. Burnham in his article in the March REVIEW, the New Hampshire Legislature, at its late biennial session, did not diminish the powers of the State Board of Charities, but increased them, and added to the Board as *ex-officio* member, the efficient lunacy commissioner of New Hampshire, who is also secretary of the State Board of Health. All the county almshouses, ten in number, are made subject to the Board's visitation, not only in regard to the children committed thereto, but respecting the care of the chronic insane in those almshouses, which has been kept up to the proper standard in all the counties. The limit of time in the residence of poor children at the almshouses is extended to sixty days, and at the end of that time the State Board may place out in families or homes such children as the county authority has not placed within the sixty days. It is a good law, and contrasts strongly with the threats of the county commissioners, early in the session, that they would abolish the State Board.

THE Missouri Legislature created, last winter, a state board of public charities and corrections, to consist of six members, together with the Governor *ex-officio*. Two of the members must be women. The salary allowed the secretary is \$1,000, which is inadequate compensation for the kind and quality of service demanded. The board has been given power to investigate the condition and management of all prisons, reformatories, and public and private charitable institutions "which derive their support wholly or in part from the state, or from any county or municipality within the state."

CHARITY ORGANIZATION.

Newport, Rhode Island—(Population, 19,457). This society prefers the title "Charity Organization Society" to "Associated Charities," on the grammatical and ethical ground that it is one charity, not many. Its aim is to be a central bureau for all the charities of the town, but experience proves that, in fact, the different charities know far too little of what the rest are doing. This lack of efficient co-operation is a fruitful source of economic waste, which is an economic sin. From this point of view the churches are not the least among the sinners. One of the chief difficulties to be overcome, in the struggle to reduce the volume of pauperism and substitute the habit of self-help for that of dependence, is the recklessness with which out-door relief is distributed. The ideal of the society is its absolute abandonment. "Fully one-half of the poverty of Newport is preventable. In times of plenty, extravagance, starting from the example of our millionaire summer visitors, filters straight down through every class of society to the lowest, which,

having no chance to pull up, finds itself stranded. To extravagance and incompetency are chiefly due this preventable poverty. The former we struggle each year to fight through the valuable medium of our savings society; as against the latter, we have much hope for the rising generation in the industrial school, now so well established." In the past thirteen years the amount thus saved is \$31,975.52. The secretary well remarks: "As our work proceeds, we find that relief is not so much needed as counsel, sympathy, and advice in matters of practical economy, personal thrift, a careful adjustment of means to ends, and a wise use of what one has." The secretary, Mr. Curtis, has been given leave of absence for one year, to rest; and Mrs. Whitaker, formerly connected with the associated charities of Boston, has temporarily taken his place. In the summary of work of the society, a separate class of applicants appears: "unworthy, but with children." A recent report speaks of these as surely the hardest cases to treat wisely and well, since no two can be treated alike, and the *pros* and *cons* must be well weighed before family ties are broken. This form of classification may lead to serious misunderstanding, unless accompanied with careful explanations; an unfortunate tendency of many charity workers, the world over, being to allow bad parents to shelter themselves behind their children's need, to the injury of everybody concerned, especially of the children.

Buffalo, New York—(Population, 300,000). The Charity Organization Society has issued an admirable little pamphlet, entitled "Suggestions to Friendly Visitors," from which the following sentences are culled, as illustrations of the wise and kindly spirit which characterizes these suggestions, and in the hope that some friendly visitors in the cities and towns may be induced to ask to have a copy sent them by mail. "For successful visiting, tact, perseverance, sympathy and courage are needed, combined with practical common sense tempered with kindness of heart. . . . The first step in friendly visiting is to establish friendly relations with the family. Go as a friend, not as an almoner. . . . Too many visitors are prone to forget that there is a husband to be considered, and deal only with the wife. By all means become acquainted with the men, and work with the men as well as with the women. . . . Confidence and friendship are only to be gained by frequent visits at least once a week. . . . Six months, a year, five years, are not too long to wait for decided improvement. . . . Do not go to the overseer of the poor for the required relief, except where aid will be needed for a number of months or years; for all temporary distress secure the relief from private sources. . . . Injudicious almsgiving to the family of a drunkard, dissolute, idle or shiftless person will invariably do more harm than good. . . . Where the husband fails to work and support the family when able to do so, the wife should either have him arrested and convicted for non-support or refuse to live with him. . . . To do effective work that will show results, the visitor should confine her (his?) time, thought and energy to one or two families, and learn to know them. . . . Treat even the poorest with the same delicacy of feeling and kind consideration that you would wish to have shown to yourself. Do not expect gratitude in every case from those whom you have

benefited, and, where it is not shown or expressed, do not conclude that it is not felt "

Salem, Massachusetts—(Population, 30,801). The Associated Charities have succeeded in procuring the appointment of a police matron, who is in constant attendance at the police station, whenever her services are demanded. Proper quarters have been provided for her, and women prisoners are now separated from men. The object of charity organization is well stated by the vice-president, Rev. Mr. Latimer, in the words, "We want to make it difficult for people to live by begging, if they are able to work." Another aim of the society is thus expressed: "Our object is not to distribute money. When we find it necessary to give food or clothing to our families, we go to the city relief committee or some other local charity. Our object is to give friendship, sympathy, personal effort to our poor friends. If there is defective drainage, the visitor makes complaint to the board of health. If a man or woman is out of work, the visitor helps him to find employment. If children are not in school, but running wild on the streets, the visitor tries to get them interested in the school, frequently seeing that they are clothed for this purpose. If a man is intemperate, the visitor tries to bring reform influences to bear upon him, asking the help of the priest or of some other Christian man. And all this work, which many of you do in a private, personal way, can be better done when the many charitable people come together at regular intervals and aid each other by their experience." There were, during the year, 1,535 calls at the office; the work of the society is growing in extent and popular favor.

Oakland, California—(Population, 48,682). The Associated Charities can not directly dispense alms, but there is a high degree of co-operation between it and the thirty-nine societies with which it is affiliated. After reasonable investigation of any case, if the applicant is a member of any church or fraternal society, the case is referred to such church or society; if not, it is cared for by the Oakland benevolent society. All fees, gifts and bequests to the associated charities are turned over to the benevolent society, the expenses of agent, rent, printing, etc., being all paid out of an appropriation by the city. This society takes pains to follow up persons for whom it has found employment; it issues a blank form to be signed and filled by the employer on completion of the work, showing how much and what work was done, the amount paid for the same, and whether it was satisfactorily performed. This card must be returned, in order to secure further work. A wood-yard has been provided, where men and boys can earn meals and lodgings. Citizens are requested to sign a form of pledge binding them to send all male applicants for relief to this yard, and to persuade others to do the same.

Denver—(Population, 106,713). The Denver Charity Organization Society is modeled somewhat on the lines of that in Indianapolis. It does not confine itself, however, to investigation, but grants relief, though not to a large amount. The Western Traffic Association refers all applicants for free or reduced transportation to this society for investigation. It does not maintain a wood-yard, but pays the regular employment agencies a small fee for finding work for single men, and the county does the same for men with

families. The trustees of "the charity fund" raised last year the sum of \$23,326 08, which was apportioned among various institutions and societies. The various grants are credited to the Charity Organization Society, and the reports of the various charities included in this group are printed with that of this society. The "Pingree gardens" in 1895 cost \$167, and the product was valued at \$1,500; in 1896 they cost \$373.90, and the product was valued at \$2,175. About fifty families were benefited by them each year.

Stamford, Connecticut—(Population, 15,700). The Associated Charities, organized in 1893, has had until this year no paid agent. The friendly visitors have therefore been obliged to act also as investigators of applications for aid. A good deal of imposture and duplication of relief was discovered. The selectmen of the town testify that the work of the society has resulted in a reduction of the amount of pauperism. One visitor has paid special attention to the sanitary condition of tenements, and has acted in concert with the health officer for their improvement; she urges strongly the combination of sanitary reform with friendly visiting. By the efforts of another visitor, twenty out of thirty families in receipt of out-door relief from the town, varying in amount from \$50 to \$100 a year, have been stricken from the roll of paupers. The opinion is expressed that much money spent in this way would accomplish more, if devoted to the enforcement of law and in the prosecution of dissolute husbands.

Flushing, New York—(Population, 8,436). In the last report of the United Workers, it is said that "there have been fifty-three applications for work, and eighty-four inquirers for workers; a large number of names have been given out, but, owing to the lack of information from employers, there is no way of telling when such persons are employed, or whether they prove satisfactory." In making this admission, the United Workers, to use a common expression, give themselves away. Why should not reports be asked of employers? More system is evidently demanded in the direction of following up cases, in the spirit of the saying, "The cause that I knew not, I searched out." This observation no doubt applies to many similar societies elsewhere; but it should never be forgotten that an application for assistance in any form is always an opportunity for service, to be thankfully received by them that know how to use it rightly.

Lynn, Massachusetts—(Population, 55,727). The sixth annual "May breakfast" was served on the morning of May-day. The tables were provided by the various churches and charitable societies. The business men of the city made generous contributions of supplies, including flowers. All was ready by five o'clock in the morning. Many boys and girls were at that early hour already on hand, with tin horns celebrating the advent of spring. The feast lasted until after nine o'clock, during all of which time an orchestra discoursed sweet music. The ladies took advantage of the occasion to print a special edition of the *Item*, called the "May Breakfast Item." It is estimated that 4,000 people, young and old, were fed, and a large sum of money was realized, which was divided between the Associated Charities, the kindergarten day nursery, the stamp savings society, the Woman's Union for Christian work and the boys' club.

Terre Haute—(Population, 30,217). The Society for Organizing Charities owes its existence to the Rev. Dr. C. R. Henderson, now a professor in the

University of Chicago, but then a pastor in Terre Haute. In fourteen years its agents have investigated 9,230 applications for aid, representing 16,241 individuals. In the last three years it has caused 242 non-resident paupers to be returned to the places where they belong, in accordance with the laws of Indiana, and estimates that at this rate it would save the taxpayers the cost, in ten years, of supporting 800 paupers for at least one year each, at \$120 per annum, amounting to \$96,000, or nearly \$10,000 a year. In 1893 the society purchased a property now occupied by it as a home for the friendless, to which boys are sent by the board of children's guardians, under a contract with the county commissioners.

Fort Wayne—(Population, 35,393). The Associated Charities of Fort Wayne have been given an office, rent free, in the city hall. The county commissioners presented the society with eleven carloads of stone for the work-yard. The establishment of this yard was the first attempt at any efficient method of dealing with the tramps who infest the city. It is proposed to open a wayfarers' lodge and to close the police stations against vagrants. The establishment of a free kindergarten is under consideration. At the date of the last report this society had been in existence for only seven months, but the applications had averaged, in that time, about seventy per month. Thirty-two families had been given a chance to help themselves by cultivating truck patches; twenty-five of these families had been in receipt of charity during the previous winter.

Worcester, Massachusetts—(Population, 84,655). Great stress is laid, by the Associated Charities, upon the value of the educational work done in the clothing rooms, where second-hand clothing is furbished up and given to the women, who repair and put it in order for further use in their own families. Increasing co-operation with the society is noted, both on the part of public officials and of private associations and individuals. The semi-monthly conferences have been stimulating and helpful. The great need is for more and better friendly visitors. "Some of the elements necessary for successful visiting seem to be: the ability to visit one family for a long time—for years, perhaps; the adaptation of the visitor to the family; and, more than all, a systematic education of visitors."

Newton, Massachusetts—(Population, 24,379). The Associated Charities now has a "garden department," for the benefit of mill hands and others out of employment or who are employed only a portion of their time, and who have families to support. Two and a half acres have been leased for this purpose, divided into small plots of an eighth of an acre each, and each person who has applied has been given a plot and seed to plant it. A few have preferred to rent the land, at a nominal charge of \$3 for the season. The entire cost of this experiment last year was \$54.34, and the value of the vegetables raised was \$423.77, making the net profit \$369.34. The committee spent about \$3 on a lot, and the net yield for each lot was \$20.50.

New Britain, Connecticut—(Population, 16,519). Of 139 families treated during the year, the chief causes of need were found to be sickness, lack of employment, death of the husband and father, and intemperance, the latter in eighteen cases only. The record forms of the society distinguish between "visitors" and "almoners." A friendly visitor, properly so called, is

merely a friend of the household, who calls as any other friend might do. The number of friendly visitors has increased from seven to nineteen.

Castleton, Staten Island—(Population, 16,423). Thirty cases were investigated during the year; the expenses were merely nominal. All the officers are women, and so are most of the subscribers. Seven collectors succeeded in inducing rather more than a hundred individuals to save during the year nearly \$1,000, of which one-half was returned to the depositors, and not quite \$400 put in bank to their credit.

HOSPITALS AND NURSING.

THE *Hospital* points out that the geographical distribution of death-rates in cities, as often shown in maps illustrating municipal vital statistics, is not necessarily an index of sanitary conditions. "The constitution of the population must be considered, as well as its environments. The poor, the unsuccessful, the failures in life, who have failed largely from want of constitutional vigor, drift into the slums. The poor, the miserable, and the constitutionally feeble flock together, and wherever they accumulate, there the death-rate tends to run up."

A NEGRO physician has been appointed medical superintendent of the North Carolina asylum for insane negroes, at Goldsboro. By a political deal between the Republican and Populist members of the General Assembly, negroes will hereafter have the exclusive management of the institution for negro deaf-mutes and blind, of the negro mechanical and agricultural college, and of the negro normal schools. Officers and teachers in these institutions will be supplied by Shaw University, at Raleigh.

THE number of Parisian children placed out by their parents with nurses, wet or dry, is estimated at 18,500. The government exercises a paternal supervision over these nurses. They must have a license, and they are subject to official inspection by physicians and by lady visitors. Their licenses are revocable for cause. Nine-tenths of the children thus placed are sent into the country. The mortality among those nursed in Paris is about ten per cent.

BY THE will of the late Ann White Vose, of Boston, \$100,000 was bequeathed to the city hospital for the construction of a building for hospital purposes, to be named after the testatrix. It has been decided to expend this amount in the erection and furnishing of a nurses' home, on land adjoining the present hospital grounds, to be acquired by the city.

DUKE CHARLES THEODORE, of Bavaria, is an oculist and has three ophthalmic hospitals, one in the palace at Tegernsee, the others at Munich and Meran. His wife and daughter assist him at his operations, dressed in black gowns, with linen collars and cuffs, over which they wear large aprons.

A COMMITTEE of the Saint Louis medical society has decided that free medical dispensaries are "unethical." The society had previously taken strong ground against the "fifty-cent hospital associations." It will next consider the question of the ethical character of hospital clinics.

THE GOVERNOR of Missouri has placed the state hospital for the insane at Fulton in the charge of the homeopathic school of medicine. This school

has also gained possession of the new insane hospital (not yet completed) at Rock Island, Illinois.

THE BRITISH War Office has created an organization to be known as "the army nursing reserve." The nursing sisters enrolled in it will be liable to be drafted for duty and placed under military orders and discipline in case of need.

IN OPENING the new public baths in London, Sir Charles Russell, Lord Chief Justice of England, said: "Greater cleanliness of body is likely to promote greater cleanliness of spirit and a higher moral tone."

BELLEVUE HOSPITAL, New York, is to be enlarged by the addition of two pavilions, one for erysipelas and one for contagious diseases which demand the isolation of the patients afflicted with them.

DOCTOR WALDO, of London, justly claims that all night shelters for the homeless should be under strict sanitary supervision, and be regularly inspected by the public health officials.

PRINCESS CHRISTIAN will open the new general hospital at Birmingham, England, probably at some date in June.

THE PRINCE OF WALES recently laid the cornerstone of the new British hospital at Cannes.

THE Nassau Hospital Association has acquired land for a hospital at Garden City, Long Island.

BARONESS DE HIRSCH has given 1,000,000 francs to establish a French hospital in London.

THE DEAF.

IN AN address to the General Assembly of the state of Illinois, Dr. A. Graham Bell pleaded for the establishment of day schools for the deaf. He argued that the state institution at Jacksonville does not reach more than half of those who require special education; in Illinois, he said, the last Federal census shows that there were 1,315 deaf persons under twenty years of age, of whom but 619 were in school. If the pupils can not be brought to the teacher (and there are parents who can not, or will not, send their deaf children away from home), the teacher should be sent to the pupils. Home education, wherever it is practicable, assisted by a skilled instructor, is the ideal method. The relation between parent and child ought not to be severed at the tender age (the earlier, the better) at which the training of a deaf boy or girl should be begun. The bill on behalf of which he spoke, authorizes the directors in charge of any school district, where there are as many as three deaf children to be taught, to apply to the county superintendent for a grant of \$150 for each deaf pupil, to be paid from the state school fund apportioned to the said county, provided that the school is in session nine months in the year; if in session for a shorter period, the grant is to be proportionately smaller. Under this arrangement he believed that more deaf children would receive an education, and the education of each of them would cost the taxpayers less than it does at an institution, because the expense of maintenance would then be borne by the parents and not by

the state, as now. The bill does not prescribe the system of teaching to be pursued, but leaves that to the option of the school directors; the qualifications of each teacher are to be passed upon by the state superintendent of public instruction. Dr. Bell expressed himself as in favor of the freest competition between the manual and oral systems, and in the survival of the fittest. Personally, he did not approve of the *de l'Épée* sign language, which he described as a highly artificial, conventional scheme of manual hieroglyphics, arranged in an order which is not the English order. He thought this form of communicating thought might be a help in the initial stage of the mental development of a deaf child, but that its tendency is to hinder his highest ultimate development. It requires him to master two languages at once, a feat of which not all pupils are capable; otherwise it interferes with their acquisition of a knowledge of English, which is the language of this country. It may render communication with the deaf more rapid and easy, but communication with persons not deaf is for a deaf-mute more important; there are certain obvious objections to their isolation and gregarious association; and communication with the world at large, in this country, must be in English. The best interests of the deaf, therefore, demand the total disuse of the sign language. The distinguished speaker recounted in outline the history of the controversy between the advocates of the two opposing systems of instruction, and took pains to make it clear that natural signs are not to be confounded with the sign language, properly so called. He had no more objection to gesture on the part of the deaf, than on the part of those who can hear. He dwelt upon the incidental benefits of lip-reading and audible speech, and expressed the opinion that, in the final outcome, the oral method will prevail. This opinion is based upon the experience of France, which has practically abandoned the sign language for the oral system of its hated political rival, Germany; and upon the statistics of oral teaching in the United States, where, in 1891, ten per cent of our deaf pupils were instructed by the oral method, but thirty per cent in 1896.

M. AUGUSTE BOYER, of the national institution for deaf-mutes at Paris, has published a pamphlet advocating special exercise of the organs of speech in all deaf children and youth. From want of practice in conversation these organs tend to become unmanageable. For the training of the tongue, he recommends moving an ivory ball about in the mouth, putting the tongue out and drawing it back, moving it up and down and from side to side, touching the palate and the inner surfaces of the incisors, and resisting pressure directed against the tip of the tongue by means of an instrument analogous to Dr. Féré's glosso-dynamometer. For the lips: resistance to the instrument just mentioned, showing the teeth, rounding the lips, extending them and drawing them in, opening and closing them, and vibrating them. The deaf exhibit a marked tendency to short, quick respiration. In order to correct this habit, they should be required to keep time, in breathing, to the movements of a metronome; to breathe upon the flame of a candle placed near the mouth, as long as possible without extinguishing it; to cause an ivory ball to run for a specified distance in a groove of a table; and to make a column of water in a tube or spirometer descend in a given time, by a single expiration.

THE *Hospital* (London) contains an abridged account of an article by

Grasset, of Montpellier, in *Le Progrès Medical*, in which he describes what he calls a case of "aphasia of the right hand in a deaf-mute." The phrase is of course inaccurate, since there can be no aphasia, where there is no speech. This patient could converse by the manual alphabet, using his right hand for that purpose, until overtaken by softening of the brain; after that he could use that hand for other purposes, but not to form the letters of the alphabet, though he could still converse with the left hand.

AT THE festival dinner in aid of the association for the oral instruction for the deaf, in London, March 17, the Duke of York proposed the principal toast of the evening, and expressed his preference for the oral method of teaching, "because those so taught are able to hold conversation with strangers, while those taught by the language of signs can only converse with those who know the finger alphabet." Sixteen thousand, five hundred dollars was the sum subscribed at this dinner toward lifting the debt of the association.

AMONG the answers to questions likely to be put by visitors to the Indian School at Carlisle, Pennsylvania, the following has in it a suggestion for teachers of the deaf. "How about the English speaking of the school? We hear no Indian spoken." "The use of English is made compulsory. By our system of placing three together from different tribes, in the same room, and the sending of pupils to English speaking families, and such other means as we can command, the mind and tongue become English through habit."

MICHELL CLARKE, in the *Clinical Journal*, reports a case of hysterical mutism, which lasted for a fortnight, in which the power of articulation was wholly lost. In deaf-mutism various sounds can be made; in sensory aphasia the power of comprehension and of writing survive the attack; in motor aphasia the power of writing and usually of reading also is lost.

THE members of the "parents' association" connected with the Horace Mann School at Boston have raised a fund with which to erect a memorial tablet in honor of Francis Green, the author of "*Vox Oculis Subjecta*," to be placed in the building occupied by that school, in honor of his pioneer efforts in America in behalf of the education of the deaf.—*Annals*.

A MOVEMENT is on foot in England for the establishment of a college for the higher education of the deaf.

CONGRESS has incorporated the Convention of American Instructors of the Deaf.

THE Indian census for 1891 reported, in all India, 196,861 deaf-mutes.

THE FEEBLE-MINDED.

THE Lord President of the London (England) Council has appointed a committee "to inquire into the existing systems of education of feeble-minded and defective children not under the charge of guardians, and not idiots or imbeciles, and to advise as to any changes, either with or without legislation, that may be desirable; to report particularly upon the best practical means for discriminating, on the one hand, between educable and non-educable classes of feeble-minded and defective children, and, on the other hand, between those who may properly be taught in ordinary elementary

schools by ordinary methods and those who should be taught in special schools; to inquire and report as to the provision of suitable elementary education for epileptic children, and to advise as to any changes that may be desirable." The committee consists of the Rev. T. W. Sharpe, C. B., H. M. senior chief inspector of schools (chairman); Mr. H. F. Pooley, senior examiner in the education department; Mr. A. W. Newton, H. M. inspector of schools; Dr. Shuttleworth, late medical superintendent of the Royal Albert asylum for idiots and imbeciles; Dr. W. R. Smith, medical officer of the London school board; Mrs. Burgwin, superintendent of schools for special instruction under the London school board; and Miss Townsend, member of the council of the association for promoting the welfare of the feeble-minded. Mr. H. W. Orange, examiner in the education department, will act as secretary to the committee.

PENNSYLVANIA has a new institution for feeble-minded children at Polk, Venango county, now in process of construction.

CRIME AND CRIMINALS.

THE warden of the penitentiary at Walla Walla, in the state of Washington, Mr. J. H. Coblentz, familiarly known as "Cobe," who committed suicide a year ago, has been branded, since his death, by a legislative investigating committee, as a defaulter. Experts are now at work on the books of the prison, in the hope of determining the amount of which the State has been defrauded, and finding out, if possible, who shared in the distribution. This warden (who never attended a National Prison Congress) is said to have acquired a great reputation for personal physical courage on the frontier, and to have been an effective disciplinarian, of the "knock down and drag out" type, who restored order in the penitentiary at a time (November, 1893) when discipline was at a very low ebb. He was an active local politician, made liberal contributions to campaign funds, entertained profusely, and controlled conventions. He recouped himself for his outlay by falsifying the penitentiary accounts and putting the money of the state into his own pocket. The principal prison industry is the manufacture of jute bags. He placed four convicts, all of whom were under sentence for embezzlement and forgery, in responsible positions, where they could act as his confederates. One of them admitted that he had obeyed the warden's order to certify daily to the manufacture of a thousand less bags than the actual number. Another deposited and drew money at the banks. A third made false entries upon the books. The *Chicago Record* prints a special communication from a correspondent at Tacoma, in which the foregoing statements are contained and amplified, which concludes: "His wrongdoing excepted, Coblentz was the best warden the penitentiary ever had. During his year of service, he made improvements which entirely transformed the state's property and called forth the unstinted praise of Governor, directors, and legislative committees. These included a twelve-foot stone wall about the prison yard, a large hospital, a gravity system of waterworks, an electric light plant, a photograph gallery operated by the convicts, and a warden's residence, which is more like a palace than like a house. All this work the convicts did. The jute mill output was increased to such an extent, that the output for the year was worth \$20,000 more than that of any other year."

THE new cell house known as "Ward D" in the Pennsylvania State Reformatory at Huntingdon, was opened on the first day of February. It cost \$120,000. The building is 303 by 57 feet, and 50 feet high, with walls $2\frac{1}{2}$ feet thick. The cell block has four tiers on each side, each tier containing thirty-six cells; total number of cells, 288; a passage four feet in width separates the tiers from each other. Each cell is 8 feet 6 inches by 6 feet 8 inches, and 8 feet 8 inches high; each is provided with an incandescent electric light, a single bedstead, a water-closet, a stationary iron wash-basin, and drinking water from a spring. The center cell on each tier has hot water connections. The corridors are lighted by arc lamps. The walls are painted a light buff, and the doors dark green. The ventilation is by the Sturtevant system: air is drawn by an immense fan through one of the two shafts or towers, each 100 feet high, heated by a radiator in the basement, driven into the cells, and then forced out by means of another fan, through the other tower; the whole air can be changed, if necessary, in less than twenty minutes. A large part of the work of construction, including the moulding and burning 350,000 brick, was performed by the prisoners. The capacity of the reformatory is now 804 single cells.

GEN. AUSTIN LATHROP, superintendent of state prisons in the state of New York, has put into effect a set of new rules for the classification and government of the convicts within his jurisdiction, who now number 3,125, at Sing Sing, Auburn, and Dannemora. Group A (2,011) is composed of men serving their first term; group B (642), of those who have previously served one term only; group C (325), of those who have previously served more than one term, and group D (147), of men of decidedly vicious habits and criminal tendencies. It is thought that the largest amount of effort to reclaim prisoners should be expended upon those most susceptible to reformatory influences. The treatment of groups A and B will be reformatory, therefore, and of groups C and D deterrent. Group D will be completely isolated from the other groups. A scheme has been formulated for the ultimate classification of these groups in different prisons. No transfers will at present be made for this purpose; but hereafter convicts received at Sing Sing who belong in group B will be transferred to Auburn, and those who belong in groups C and D to Dannemora. Prisoners may earn promotion or suffer degradation from one group to another.

A CHANGE has taken place in the organization of the Alabama prison system, in the appointment of a new state board of convict inspectors, composed of Messrs. S. B. Trapp, of Anniston, president; W. N. Blake, of Clay County, physician, and E. W. Broker, of Perry County. Mr. Broker was internal revenue collector during President Cleveland's first administration. By this action on the part of the Governor the state loses the experience and the devoted and valuable services of our old friend, Col. R. H. Dawson, of whom the *Montgomery Advertiser* truly says that he "has a splendid record behind him," and "has made a national reputation." It describes him as a "gentleman of sterling character, a conservative thinker, a man of broad and noble impulses;" to all of which his many friends among the readers of the CHARITIES REVIEW will yield a cordial and emphatic assent.

THE St. Louis *Republic* is authority for the statement that an innocent child, six years old, was recently committed to the house of refuge in that city, at the request of his father, not on account of incorrigibility, but because the father was unable to support him. If these are the facts, St. Louis has two sins for which to answer; first, the mingling of innocent and guilty children in one and the same establishment, in violation of every principle of classification of inmates of public institutions; and second, the want of municipal or other legislation which would authorize the court to provide for this child elsewhere, in conditions more favorable to his proper development and training. Private charity, too, seems to have been somewhat at fault in this instance.

THE city of New York is to have a new municipal prison on the site so long occupied by the "Tombs." An addition will first be built to the present structure, containing 320 steel cells, with sliding grated doors and individual wash-basins and water-closets. The prison, which now has accommodation for 135 prisoners, will then be reconstructed and enlarged by additional stories, so that its capacity will be 446, making 766 the total capacity of the completed institution. In lieu of a yard, an airing-court will be provided on the roof. The kitchen will be on the top floor. The estimated cost of this improvement is \$720,000.

AT THE fourth annual convention of chiefs of police of the United States and Canada, which assembled in Pittsburgh, May 11, Chief Jansen, of Milwaukee, was elected president, and Chief Moore, of Washington, vice-president. A committee, of which William Pinkerton, of Chicago, was chairman, made a report earnestly favoring the universal use of the Bertillon system of anthropometric identification of criminals. The next annual meeting will be held in Milwaukee on the first Tuesday in June, 1898.

PROFESSOR BELMAN, of the University of Bonn, has compiled the history of 709 out of 834 descendants of a notorious German female drunkard, born in 1740, who died in 1800. Of these, seven were convicted of murder, seventy-six of other crimes, 142 were professional beggars, sixty-four lived on charity, and 181 led disreputable lives. The family cost the German Government, for maintenance and costs, \$1,250,000, or nearly \$1,500 each.

NEITHER Spain nor Cuba can complain of American prejudice against the Spanish blood or language, when it is known that Spanish is regularly taught at Sing Sing (New York) prison, to a class of fifty convicts, by a fellow prisoner who is a native of Spain. Instruction in this language (and in French by a Swiss prisoner) is given them, at their own request, in order to qualify them for emigration, when discharged, to South America.

NINE American states now have reformatory prisons on the Elmira plan, projected or in operation, namely, New York, Massachusetts, Pennsylvania, Minnesota, Illinois, Colorado, Ohio, New Jersey and Indiana. The act converting the Indiana state prison north into a reformatory was passed by the legislature which has recently adjourned. There is a fair prospect of the creation of a tenth state reformatory, this year, in Wisconsin.

A PRISONER at Sing Sing, who is an organ builder by trade, is employed in building two large reed organs for use in the penitentiary. They are double manual, pedal bass instruments, with 585 and 731 pipes, respectively.

THE Bertillon system of anthropometric registration of prisoners has been adopted by the Spanish Government; the central office is in the Ministry of Justice.

MRS. MAUD BALLINGTON BOOTH has established a home for discharged prisoners in the city of New York, to be known as Hope Hall.

THE Supreme Court of Illinois has sustained the constitutionality of the indeterminate sentence act.

MUNICIPAL REFORM.

IT IS useless to shut one's eyes to the uneasiness felt, in all parts of the United States, over the deplorable practical results of partisan control of our city governments. The worst feature of the situation is that, while the leaders of opposing parties fight each other, to see which set shall take the lead in local legislation and the distribution of local patronage, there is usually a perfect understanding between them. Politics may be compared to a game of backgammon; neither the one nor the other can be played without playing in both tables. The pretence that the maintenance of the party organization in national politics is impossible, without so-called "machine" control of our great municipalities, is partly true; but it nevertheless contains an immense element of humbug, which intelligent and public-spirited citizens are fast coming to understand and despise. In the city of New York, a "Citizens' Union" has been organized, the first principle of whose political creed is "that municipal elections shall be held separately from state and national elections, to the end that the business management of municipal corporations may be managed upon their own merits, uncontrolled by national or state politics; and this union is formed to carry that principle into effect." The significance and importance of this movement can be inferred from the names of some of the men who have signed the above declaration. The list includes merchants, bankers, lawyers, physicians, manufacturers, builders and contractors, and representatives of the commercial exchanges, insurance companies, real estate agencies, clubs, and labor unions. Among the prominent signatures are those of J. Pierpont Morgan, Charles W. Fairchild, Joseph H. Choate, Abram S. Hewitt, R. Fulton Cutting, Richard Watson Gilder, and many others of like standing and influence, connected with both the leading political parties, and accustomed to act with them as leaders. The municipal election next November will be the first separate election under the new state constitution; and additional interest will attach to it because it will also be the first under the new charter of Greater New York. The danger in all such movements is that they are likely to end, if successful, in the formation of a new "machine," ultimately as selfish and corrupt as those which its aim is to destroy. The fault, after all, is not so much in the organization of parties, which is indispensable to democratic government, as it is in the low moral and political standards of the rank and file of their membership, which is reflected in that of their official leaders.

A CORRESPONDENT of *City and State* writes from Germany: "The city of Dresden, upon the Elbe, is the capital of Saxony, and has a population of 350,000. The appointments (to municipal office) are made absolutely upon merit, and the tenure is for life or good behavior. The very policeman must

first have served thirteen years in the army, reached the rank of sergeant, have an honorable discharge, and be physically, mentally and morally fitted for the office of 'constable of the watch.' The Saxon policeman is a singularly composite officer of the law. In petty offenses he may not only apprehend the culprit, but adjudge him guilty, sentence him to prison or to pay a fine, and conduct him to jail, or receive the penalty in coin—all, of course, subject to an appeal to his superiors."

THE city council of Boston has created a department of statistics, to consist of six members, of whom the city engineer is to be one, and the other five are to be appointed by the mayor. The object of the board is defined to be as follows: "Said board shall collect, compile and publish such statistics relating to the city of Boston, and such statistics of other cities, for purposes of comparison, as it may deem of public importance."

THE municipal league of Boston is laboring to bring about the consolidation of the board of aldermen with the common council, the election of an alderman-at-large by proportionate representation, and the nomination and election of the president of the council by direct vote of the people.

MAYOR HOOPER, of Baltimore, holds that our large cities spend too much relatively upon parks, when adequate room for a playground is not secured in connection with every one of our public school buildings. This, he thinks, is the first and greatest need of city children.

THE Philadelphia civil service reform association is endeavoring to secure the passage of a "corrupt practices act" in Pennsylvania. The municipal league of Milwaukee is making a similar fight in Wisconsin.

PHILANTHROPY IN THE UNIVERSITIES.

A notable address to the alumni of Colorado College, by the Rev. Philip Washburn, was founded upon the following quotation from Wendell Phillips's oration before the Phi Beta Kappa society: "College men fail in their duty when they allow others to lead in the agitation of the great social questions which stir and educate the age." From this text Mr. Washburn argued that colleges fail in their duty when they neglect the preparation of their graduates for this specific service to their country. "One of the greatest services Christian education can render to society," he said, "is to inspire students with a passion for justice. We sometimes think that social questions demand merely the exercise of charity; but in many of them we are impressed with the fact that justice is the need, not charity." We are reminded of the eloquent Rabbi Sonnenschein's remark, in a paper read before the National Conference of Charities, at Louisville, in 1883: "The same word—*s'dakah*—that expresses the idea of justice, is in the Hebrew tongue the name for charity." Charity which contravenes justice is not charity; and justice which contravenes love is not justice. Dr. Sonnenschein continued: "Acts of charity are called in Hebrew by a compound phrase, *g'miluth chessed*, which means, literally, repaying love received. The Jew is not charitable because he thinks he does humanity some extraordinary service by helping the miserable and forsaken. Nay! he is in duty bound to do so. He simply pays a debt that he owes to his fellow-

men. He does not believe for a moment that he has a right to expect some reward as a premium for his charitable work. He is simply repaying a debt to humanity."

MISCELLANEOUS.

THE FAILURE of so many communal schemes of social organizations in practice has not discouraged the founders of "Freeland," a new semi-socialistic colony to be established at some unknown point in Central America. It is said to be based upon the principles advocated by Dr. Theodore Hertzka, of Vienna, which are a singular attempt to reconcile communal and individualistic ownership of property. There is to be no private property on land, but the products of labor will belong to the producer. Trade and marriage, between the members of the colony, will be permitted. Certain kinds of work, such as cooking and housekeeping, will be in common. The community will furnish capital for the conduct of individual or associate enterprises, without interest; it undertakes to prevent monopoly and extortion; there will be no employers and no employes; all service will be on the co-operative plan, and paid from the common fund. This fund is to be provided by an income tax. The community will furnish work to women, in order to save them from the necessity of marrying for the sake of support. The society is reported to number 3,000 members; its leader is J. W. H. Emmert, Ph. D., a social economist about twenty-five years of age. A Philadelphia architect, Mr. Jacob Naschold, is chairman of the American section of the society. When a suitable site has been found, it is expected that at least 150 families, from the United States and Europe, will sail, to take possession of it, in August. It is to be feared that a sad awakening awaits these dreamers. One of their expectations is to be able, in the course of time, to reduce the number of hours of labor to three per day.

THE Ohio hospital for epileptics was opened for the reception of patients. November 30, 1893; it now has a capacity of 600. The act creating the Craig colony for epileptics, in New York, was passed in 1894, the colony opened in the latter part of 1895, and it now contains about one hundred patients. It is said that this colony "will more than rival the similar and celebrated colony at Bielefeld, in Germany," and that it is expected in time to become self-supporting. The state of Massachusetts, in 1895, converted the abandoned state primary school at Monson into a hospital for epileptics, and new buildings are in process of erection, which it is hoped to occupy at some time within the next two years. A special commission has reported in favor of the establishment of an epileptic colony in New Jersey. Saint Clement's Hospital for Epileptics was opened, as a private charity, in Philadelphia, two years ago, and a farm has been purchased at Oakburne, in Chester County, upon which a colony will be established during the summer of 1897. Michigan created, in 1895, a state home for the feeble-minded and epileptics at Lapeer. Maryland has the nucleus of an epileptic colony, which originated with the King's Daughters of Baltimore. California has made provision for epileptics on separate buildings on the grounds of the feeble-minded institution at Santa Clara. These facts are taken from an address by Dr. J. B. Maxwell, of Mount Carmel, read before the Illinois State Medical Society at its last annual session in Ottawa.

DELEGATES from twenty-one fresh air charities of New York city attended a meeting held, May 19 in the office of the State Charities Aid Association, for the purpose of forming a council of fresh air charities. A constitution, which had been prepared by the committee in charge of the preliminary arrangements, was adopted. The object of the council is, as stated in the constitution, "To bring the fresh air charities of New York city into closer relations with one another, in order that the benefits afforded by such agencies may be systematically and fairly distributed among those who need such aid, so that 'overlooking' as well as 'overlapping' may be reduced to a minimum." Each church or society engaged in fresh air work, or in selecting beneficiaries for fresh air charities, is entitled to elect one delegate to the council. A central bureau of registration is established, to which the fresh air charities are invited to send lists of their beneficiaries, and from which each agency may ascertain the number and character of outings which any proposed beneficiary has already received. The details of the work are placed in the hands of an executive committee consisting of the officers of the council and two additional members. The officers elected are as follows: Dr. Henry E. Crampton, president, Mr. Emil W. Kohn, vice-president; Mr. Edward T. Devine, secretary; Mr. Rawson Warren and Mr. Homer Folks, elective members of the executive committee. One of the leading charitable agencies of the city has kindly offered the necessary office room and clerical assistance for the work of the council, which offer has been accepted.

A WORK which has attained a degree of development upon the continent of Europe of which few Americans have any conception, is that of protecting young women who arrive in cities in which they are strangers from the peculiar perils to which they are exposed by their youth and their sex. This is something that charity organization societies, women's clubs, and especially the young women's Christian associations and the women's temperance unions might well imitate in this country. For example, in every car upon the railway trains which arrive in Munich, in Bavaria, may be seen a placard which reads as follows: "Young women traveling alone will secure advice and protection by applying to either of the two following societies, the Catholic union for the protection of young girls or the Evangelical union of friends of young girls. Female agents of both these associations will be found at the central railway station in Munich, and may be recognized by their white epaulets; all employes of the railways are instructed to point them out, on application. Catholic agents wear a yellow band across the epaulet, and Protestant agents a similar band in rose-pink. The following houses afford a sure place of safety at a price not dear." (Here follow the names of two Catholic and two Protestant homes for young women, with the address of each.)

THE Children's Aid Society of Pennsylvania makes use of a system of blanks, by means of which it is enabled to keep in touch with its wards in the schools which they attend. These blanks are sent, with return envelopes, to be filled out by the teachers and remailed to the office of the society. The teacher is asked to report the number of days each ward was absent during the month, and the reason; the number of times late at school; the average standing in each study and in conduct; and whether the child is suitably

and comfortably clothed. The examination of a recent bundle of these reports, numbering 268, showed that over one-third had been given an average of seventy and over; forty-one had received an average of ninety and over; and seventeen were down for 100. The other two-thirds were marked "good," "very good," "satisfactory," "improving," "excellent." Only one was said to be "very bad," and but one report read "conduct poor."

ARCHBISHOP RYAN, of Philadelphia, on the occasion of his silver jubilee, said, among other things, "I rejoice at the good feeling that exists between Catholics and their fellow citizens of various denominations. I rejoice when they unite in works of general benevolence. Many outsiders are models of devotedness to such work. As our Divine Lord did not confine charity to the orthodox Jews, but pointed to the heterodox Samaritan as a model for them and for us, so may we learn lessons sometimes from them that are without, and always unite with them in relieving the sufferers of our race. Thus united in deeds of benevolence towards others, we shall learn to love one another the more, and, without compromising one iota of our honest convictions, become worthy of the name of our city." The word Philadelphia, as most people are supposed to know, means brotherly love.

IN a private letter to the editor, Mr. Michael Heymann, secretary of the Charity Organization Society of New Orleans, referring to the recent conference of charities held in that city, says the direct results of this meeting have been, the organization of a prison association, the organization of a free kindergarten association, the consolidation of the charity organization society and the creation of the southern conference of charities and correction. He is convinced that the New Orleans meeting was a great blessing, not only to the city, but to the entire section of which New Orleans is a representative city. "The whole South will fall into line in the near future, and the noble work which you are doing will become really national."

THE THIRD Triennial Convention of Working Women's Clubs assembled in Philadelphia, at the New Century Club, on the 28th of April. These clubs supply many varying needs of the class of women who compose their membership, such as maintaining boarding-houses, furnishing business lunches, affording opportunity for social intercourse, providing amusement and facilities for self-culture, looking after the physical training of young women, managing exchanges or salesrooms, finding employment, encouraging the acquisition of trades, keeping up circulating libraries, arranging for summer outings, and the like.

IN THURGOVIE and Argovie, two cantons of Switzerland, a new plan of dealing with tramps has been tried, with good results. Relief posts have been established along the main roads, at distances of about three hours apart, which are in telephonic communication with the police stations, and, presumably, with each other. Deserving applicants are sent to registered lodging-houses in the various towns and villages, and the cost of relief is borne by the treasuries of the cantons and communes. The adoption of this system has diminished the number of applicants for public assistance.

THE University Settlement Society of New York is about to erect, on the southeast corner of Rivington and Eldredge streets, a five-story building, to

be used as a club-house for the poor. It will contain three halls, of different sizes, a room for a circulating library, class-rooms, club-rooms, and twelve sleeping apartments for residents engaged in the work of the society, which has been in existence for ten years, and of which Mr. Seth Low is the president. The present settlement is at 26 Delancey street. The site cost \$58,000, and \$35,000 more will have to be secured, in order to pay for the building.

IN A circular issued by the Chicago Bureau of Charities, Mr. D. D. Healy, president of the board of county commissioners, expresses the conviction that "at least twenty-five per cent of the public relief (granted in Chicago) is an imposition upon the taxpayers." The superintendent of police testifies to the value of the service rendered by the bureau "in weeding out unworthy peddlers and beggars from the streets; the result has been to stop a great deal of imposition practised upon the various city departments and the public."

THE managers of the soldiers' home at Leavenworth have ordered the governor of the home to cease the treatment of intemperate inmates by the Keeley cure. The order forbids any officer or employé of any soldiers' home to have any connection with any special form of treatment of alcoholism, and it also prohibits the formation in the homes of Keeley clubs.

A NEW social settlement in Chicago is planned and will doubtless be established, on the North Side, at 80 Elm street, in a building owned by the trustees of Unity Church and formerly occupied by the Eli Bates Industrial School. The section of the city in which this settlement is to be maintained is locally known as "Little Hell."

THE civic club of Philadelphia is earnestly endeavoring to promote window gardening in that city, especially among the poor. It has also a committee on picture lending. A circulating library composed wholly of framed prints is a novel suggestion, but one which will commend itself to many charity workers.

EX-MAYOR GRACE, of New York, with his wife and son, have given \$200,000 to found the "Grace Institute," which is designed to be a manual training school for young women and girls. No fees for instruction will be collected from such as are in needy circumstances.

THE suggestion has been made, in view of the fact that the number of bacteria in tank baths is found to be relatively greater after use, that all bathers in public natatoriums should be required to take a douche bath before entering the swimming pool.

MARY WALKER, a colored tot in the colored orphan asylum at Lynchburg, Va., made an unconscious but happy hit when she said, the other day, that she was "gwine to put seven cents in de 'frigerator for de po' heathen."

THE COLORED people of Atlanta pay taxes on \$1,000,000 worth of property; those of the entire state of Georgia pay taxes on \$15,000,000. The value of property owned by colored people in the cities of Virginia is \$11,000,000.

IT is reported that the west park commissioners, of Chicago, have planned for a bicycle racing track, a natatorium, and an open air gymnasium in connection with the system of parks under their control.

TWENTY-SEVEN institutions of a philanthropic nature have been organized and are maintained by the national council of Jewish Women, while six more have been organized under its direct influence.

THE National Conference of Charities and Correction will be invited to meet, for the second time, in Omaha in 1898, when the Trans-Mississippi and International Exposition will be open.

The New York free circulating library appeals for donations of books and magazines, which may be sent to the librarian, Mr. Arthur E. Bostwick, 226 West Forty-second street.

HIRAM HOUSE, a settlement under the auspices of the "Christian" church, has been established in one of the worst congested districts of the city of Cleveland.

THE *Monthly Register* says that forty-four citizens of Philadelphia gave last year, to charitable purposes, the sum of \$2,900,000.

Personal Notices.

THE sudden death of Mr. Howard Potter, in London, is announced. Mr. Potter was a son of Bishop Alonzo Potter, of Pennsylvania, and nephew to the late Bishop Horatio Potter, of New York. Bishop Henry C. Potter was his brother. He was a grandson of President Nott, of Union College. He had, before leaving America for London, ten years ago, to become there the managing partner of Brown Brothers & Co., been active in charitable work, having been president of the Orthopedic Dispensary, a trustee of the Children's Aid Society and treasurer of the Sanitary Commission during the Civil War. He was one of the original commission selected by the New York Board of State Charities to inaugurate the Charity Organization Society of the city of New York. He was a firm advocate of charity organization principles, and one of the most intelligent philanthropists of his country and his day.

REV. LOUIS F. ZINKHAN, who, as secretary of the Maryland Prison Association, has for fifteen years ministered as chaplain to the penal institutions in the city of Baltimore, has been appointed superintendent of the Bayview Asylum, the municipal almshouse of that city. His severing of his connection with the Maryland penitentiary, on Easter Sunday, was the occasion of a touching ceremony. The prisoners, of their own accord, presented him with a testimonial of their affectionate regard, in the form of a handsome mahogany bookcase, desk and office chair, together with a set of resolutions, in which he is described as "a faithful, untiring and sincere friend to the unfortunate, ministering both to their temporal and spiritual needs," and they unite in assuring him of their great regard, heartfelt admiration, and sincere appreciation, and of their best wishes for his success, happiness and peace.

CHICAGO has honored itself by the appointment of a woman as "public guardian" for the county of Cook, in the person of Miss Mary M. Bartelme, of the firm of Barnes, Barnes & Bartelme, attorneys-at-law. Miss Bartelme has made a specialty of probate cases, and has heretofore been appointed guardian to a number of children, whose interests were so well and satisfactorily looked after by her that this appointment is based upon her fitness to discharge the duties of the position, rather than upon any other consideration which may have entered into the question of a choice.

THE *Southern Churchman* remarks: "A few such men as Booker Washington will do more for the moral and physical benefit of the colored people than the teachings of all the white people in the country. What could the Israelites have done without such a teacher as Moses, one of their own kith and kin? We look to the power of such men as Mr. Booker T. Washington as among the potent influences to raise the black race in the South."

MRS. CATHERINE FAY, of Marietta, Ohio, the founder of the Washington

County Children's Home, died recently, much lamented by her many friends. This home was the first county children's home established in Ohio, if not in the United States, and Mrs. Fay had an active share in the legislation of 1866, by which was created this system of caring for pauper children who would otherwise be inmates of county almshouses.

MISS MARY A. MAYNARD has been added to the staff of probation officers of the Central Municipal Court of Boston. Though still young, she has had large experience in charitable work, has traveled abroad, acted as foreign correspondence clerk in a large manufacturing concern, and conducted large private classes in French and German. Her selection is approved by the charity workers and by the best people of Boston.

REV. CHARLES L. BRADSHAW, for six years chaplain of the Allegheny County Workhouse, near Pittsburgh, has resigned, to resume pastoral work at Brockwayville, Pennsylvania.

DR. S. TEFFT WALKER has resigned the superintendency of the Illinois Institution for the Education of the Deaf and Dumb, at Jacksonville.

DR. PHILIP W. AYRES has resigned the general superintendency of the Chicago Bureau of Associated Charities.